





*Free and Accepted Masons*

THE ANTIENT  
CONSTITUTIONS  
OF THE  
Free and Accepted MASONS,

Neatly ENGRAV'D on  
COPPER PLATES.

WITH A  
S P E E C H deliver'd at the Grand  
Lodge at *York*.

A L S O

A S P E E C H of EDWARD OAKLEY, Archi-  
tect, M. M. late Senior Grand Warden in *Car-  
marthen, South Wales*.

L I K E W I S E

A PROLOGUE spoken by Mr. MILLS, and an  
EPILOGUE spoken by a MASON'S Wife, at the  
Theatre-Royal in *Drury-Lane*, on *Friday* the 27th  
Day of *December*, 1728. when was acted the Second  
Part of *King Henry IV*.

To which is added,

A Curious COLLECTION of the most Celebrated  
Songs in Honour of MASONRY, as they are Sung at  
all the Regular Lodges of the Antient and Honour-  
able Fraternity of Free and Accepted MASONS in  
*Great Britain and Principality of Wales, &c.*

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— *Ingenuas didicisse fideleriter artes,  
Emollit mores, nec sinit esse feros.*

OVID.

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The SECOND EDITION.

L O N D O N :

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*Fetter-Lane, Holbourn*. M.DCC.XXXI.



TO THE  
Right Hon<sup>ble</sup> the Lord Lovel  
Grand Master  
Likewise to the Deputy Grand Master  
and Grand Wardens.  
Also to the Master & Wardens of  
all Regular Lodges of y<sup>e</sup> ancient  
& Hon<sup>ble</sup> Fraternity of Free and  
Accepted Masons.

These Constitutions of Masonry  
are with all Humility and Brotherly  
Love Presented by  
Your obedient humble  
Servant and Brother  
Benjamin Cole.



A.  
*BOOK*  
*of the Antient*  
*Constitutions*  
*of*  
*the Free & Accepted*  
**MASONS**

*The Beginning and  
first Foundation of  
the most worthy Craft  
of Masonry, with  
the Charges thereunto  
belonging.* —————

*The might of the Father  
of Heaven, and the wisdom  
of the Glorious Son, through  
the Grace and goodness of  
the Holy Ghost; they being  
three persons in one God, be  
with us at our Beginning, &  
give us Grace so to govern* <sub>us</sub>

us here in our Living; that we  
may come to his Bliss that  
never shall have an end. Amen.

Good Brethren—  
and Fellows; our purpose is  
to tell you how, and in what  
manner this worthy Craft of  
Masonry was begun; &  
afterwards how it was kept  
up, and encouraged by worthy  
Kings and Princes, and by  
many other worshipful men.

And also to those that  
be here, we will charge by the  
charges that belong to every

Free

3

Free - Mason to keep  
for in good Faith, Free  
Masonry is worthy to be  
kept well, it is a worthy Craft,  
and a curious Science —

For there be seven liberal  
Sciences, of which seven, it is  
one of them, and the names of  
the Seven Sciences be these —

The first is Grammer,  
and that teacheth a man to  
speak and write truly. —

The second is Rhetorick,  
and that teacheth a man to  
speak fair, in soft terms. —

The third is Logick

and

and that teacheth a man to discern or know truth from falsehood.

The fourth is Arithmetick, which teacheth a man to reckon or account all manner of Numbers &c.

The fifth is Geometry, which teacheth the Mensuration of lines, Superficies, Solids &c. which Science is the Basis of Masonry.

The Sixth Science is called Musick, which teacheth Proportions, Harmony & Discords of Sounds &c. which qualifies a man

in the Art of singing; Com-  
posing Tunes, and play-  
ing upon divers Instruments, as  
the Organ, Harp, &c.

Lastly the seventh Science  
is called Astronomy, which  
teacheth the motions of the Luminaries,  
Planets, Fix'd Stars, &c. &c. to Measure their  
Magnitudes, & Determine their Distances.

Note that these seven  
Sciences, are contained under  
Geometry, which teacheth the  
Mensuration, Ponder-  
ation or weight, of every thing  
in and upon the whole Earth.  
For it is well known. That every

Craftsman works by measure  
as also the Husbandman,  
Navigator, Planter &c. for  
without Geometry, those  
arts can no more subsist,  
then Logick can without  
Grammer

The first Rise of this Science  
was before the general Deluge,  
which is commonly called  
Noah's Flood, there was  
a man called Lamech, as  
mentioned in the 4.<sup>th</sup> Chap: of  
Genesis, who had two Wives,

the

the one was called Adah, and the other Zillah, by Adah; he begot two Sons, Iabah and Tubal, by Zillah he begot one Son, called Tubal, and a Daughter called Naamah; These four Children found out the beginning of all the Crafts in the World; Iabah found out Geometry, and he divided Flocks of Sheep, he first built a House of Stone & Timber.

His Brother Tubal found the Art of Musick, he was the Father of all such as handle the Harp, and Organ

Tubal

*Tubal Cain was the Instricter of every Artificer in Brass & Iron; and the Daughter found out the Craft of Weaving.*

*These Children knew well that God would take vengeance for sin, either by fire or Water; wherefore they wrote their Sciences that they had found out, on two Pillars, that they might be found after Noahs Flood.*

*One of the Pillars was Marble, which will not burn, with any Fire; & y<sup>e</sup> other Pillar or Stone was called Laternes, which will not drown in any Water. —*

Our Intent next is to tell  
you truely, how & in what man-  
ner, these Stones were found; where-  
on these Sciences were written.

The Great Hermes,  
surnamed Tresmagistus,  
or three times Great, being both  
Priest & Philosopher in Egypt,  
found one of them, and lived  
in the year of the World 2076,  
in the Reign of Ninus: &  
some think him to be Grandson  
to Cush, which was Grandson  
to Noah; he was the first  
that began to leave off Astro-  
logy, to admire the  
other Wonders of Nature he  
proved

proved there was but one God,  
Creator of all things; he divided  
the Day into twelve hours, he  
is also thought to be the first  
who divided the Zodiac  
into twelve Signes, he was Coun-  
cellor to Osyris King of  
Egypt, and is said to have  
invented ordinary Writing  
& Hieroglyphicks, the first Laws  
of the Egyptians, and divers  
other Sciences; & taught them  
unto other men. —————

And at the building of  
Babylon Anno Mundi  
1810, Masonry was  
in

in very great Esteem, Insomuch  
that the mighty Nimrod King  
of Babilon was a mason  
himself, as is reported by an-  
cient Histories; & when the  
City of Ninivie, and other  
Cities of the East were to be  
built, Nimrod the King  
of Babilon sent thither  
Masons, at the Request of  
the King of Ninivie his  
Cousin; & when he sent them  
forth, he gave them a Charge  
in this manner;

That they should be true  
to one another, & love truely  
together

together; and that they should serve the Lord truely for their pay, so that their Master might have Honour, and all that belong unto him; and several other Charges he gave them, & this was the first time that ever any Mason had any charge of his Graft

Moreover, when Abraham & Sarah his Wife went into Egypt, & there taught the seven Sciences to the Egyptians (anno Mundi 2084) he had a worthy Scholar, whose name was

Hermes.

Hermes, & he learn'd right well, & became a great Master of the seven Sciences, and in his days it befell, that the Lords, & Estates, of the Realm had so many sons, & they had no competent Livelyhood to find their Children.

Wherefore they took Council together with the King of the Land, how they might find their Children honestly, as Gentlemen, but could find no manner of good way, and then did they proclaim through all the Land, that if there were any man that could inform <sup>them</sup>

them, that he should come unto them, and that he should be well rewarded for his Travel; & that he should hold himself well pleased.

After this Cry was made then came this worthy Clerk Hermes, & said to the King & to the Lords;

If you will give me your Children to Govern, I will teach them one of the seven Sciences, whereby they may live honestly as Gentlemen should, under Condition that you will grant them and that I may have power to

rule

rule them after the manner of  
Science ought to be ruled; and  
then the King and the Council  
granted, and sealed his  
Commission. And then this  
worthy Clerk Hermes took  
to him these Lords sons, and  
taught them the Science of  
Geometry in practick, for  
to work in Stone all manner  
of worthy work, that belongeth  
to building of Churches, Tem-  
ples, Towers, Castles, & all other  
manner of Buildings; and he  
gave them a Charge in this  
manner:

First that they should

be true to the King, & to the  
Lord that they serve, & to the  
Fellowship whereto they are  
admitted, and that they should  
love, & be true to one another;  
and that they should call each  
other his Fellow, or else Brother,  
and not his Servant or Knaue,  
nor no other foul name, and  
that they should truely deserve  
their pay of the Lord or the  
Master of the work that they  
serve.

That they should ordain  
the wisest of them to be Master  
of the work, and neither for  
Love nor Lineages, Riches nor  
favour

fa vor, to set another y<sup>t</sup> hath but  
little Cunning to be Master of the  
Lords Work, whereby the Lord  
should be evil served, and they  
ashamed, & also that they should  
call the Governour of the Work  
Master, in the time that they  
Work with him

And many other Charges  
he gave them, that are too long  
to tell, and to all these Charges  
he made them swear a great  
Oath, that Men us'd at that  
time

And he ordained for  
them a reasonable Pay, whereby  
they

they might live honestly, & also  
that they should come & assemble  
together every Year, once to consult  
how they might work best to serve  
the Lord for his profit, and to  
their own Credit, and to correct  
within themselves, him that  
hath trespass'd against y<sup>e</sup> Craft.

And thus was y<sup>e</sup> Craft  
grounded there. & that worthy  
Clerk Euclid gave it the  
name of Geometry, & now it is  
called through all the Land  
Masonry.

Anno Mundi 2474  
2 Samuel, 5. 6. Sithence,  
long

long time after, when the Children of Israel were come into the Land of the Jebusites, which is now called Jerusalem, King David began the Temple, that is called Templum Domini, with us the Temple of Jerusalem, or the Temple of the Lord.

The same King David loved Masons, and cherished them, and gave them good pay, & he gave them the Charges in manner as they were given in Egypt, & other Charges more, as you shall hear afterwards. —

After the Decease of King David.

1. Kings. 7 Chap. 13 Verse.—  
 Solomon sent to Hiram  
 King of Tyre, for one who was  
 a Cunnning Workman, called  
 Hiram, Abi if the son of a  
 Woman of the Line of Napthali,  
 and of Urias the Israelite.—

*Solomon.*

*To*

*Hiram the King*

*Know thou, that my  
 Father having a Will to build  
 a Temple to God, hath been with-  
 drawn from the performance  
 thereof, by the continual Wars,  
 and*

and troubles he hath had, for he  
never took rest before he either  
defeated his Enemies, or made them  
Tributaries unto him, for mine  
own part I thank God, for the  
peace which I possess: and for  
that by the means thereof, I  
have opportunity (according  
to mine own desire) to build  
a Temple unto God, for he it is  
ij. foretold my Father, that his  
House should be builded du  
ring my Reign; For <sup>th</sup> cause  
I pray you, send some one of  
your Skillfulest men, with my  
Servants to the Wood Libanus,  
to hen downn Trees in ij place,  
for

for the Macidoniens are more  
Skillfull in hewring, & preparing  
Timber than our people are, &  
I will pay y<sup>e</sup> Cleavers of Wood  
according to your direction—

Hiram,  
To  
King Solomon

Thou hast cause to thank  
God in that he has deliver'd thy  
Father's Kingdom into thy hands  
To Thee, I say, who is <sup>3</sup> a man  
wise and full of virtue, for  
no <sup>th</sup> Cause since no news can  
come unto me more gracious,

not

nor Office of Love more esteemed  
than this. I will accomplish all  
that thou requestest; for after  
I have caused a great quantity  
of Ceder and Cypress Wood to  
be cut down, I will send it to y<sup>e</sup>  
by Sea, by my Servants, whom  
I will command & furnish w<sup>th</sup>  
convenient Vessels of Burthen,  
to the end they may deliver  
the same in what place of thy  
Kingdom it shall best please y<sup>e</sup>,  
that afterwards thy Subjects may  
transport them to Jerusalem; you  
shall provide to furnish us with  
Corn, whereof we stand in need,  
because we inhabit an Island.

solomon

*Solomon, King David's  
Son, to finish the Temple that  
his Father had begun, sent for  
Masons into divers Countries,  
and gathered them together, so  
that he had fourscore thousand  
workmen that were Workers of  
Stone, and were all named Ma-  
sons, & he Chose three thousand  
of them to be Masters and Gover-  
nours of his Work* —

*And Hiram King  
of Tyre, sent his Servants unto  
Solomon, for he was ever a  
Lover of King David, and he  
sent Solomon Timber, and*

*Workmen*

Workmen, to help forward the building of the Temple, and he sent one that was named Hiram Abif, a Widon's Son of the Tribe of Naphtili; he was a Master of Geometry and was Master of all his Masons, Carvers, Engravers, and Workmen and Casters of Brass, and all other Metals that were used about the Temple.

King Solomon confirmed both the Charges, and manners, that his Father had given to Masons; thus was i[n] worthy Craft of Masonry confirmed in Jerusalem, and

many

many other Kingdoms, and he  
finished the Temple Anno  
Mundi 3000

Curious Craftsmen walke<sup>d</sup>  
about full wide, in diverse Coun-  
tries, some to learn more Craft  
and cunning, others to teach  
them y<sup>t</sup> had but little cunning

Anno Mundi 3431.

At the Destruction of the  
first Temple by Nebuchadnezer,  
after it had stood four hundred  
and thirty years

The second Temple began  
in y<sup>t</sup> Reign of Syrus, Seventy  
years after the destruction;

it being hindered, it was forty six years in building, and was finished in the Reign of Darius

Anno Mundi 3522.

In the Reign of Ptolome and Cleopatra anno Mundi 3813 Onias built a Jewish - Temple, in Egypt, in a place called Bubastis, and called it after his own name

The Tower of Straton alias Gesaria, was built by Herod in Palastine, Anno Mundi 3942 and many other curious Works of Marble; as the Temple of Cesara-

Agrippa

Agrippa, to his Memory in y  
Countrey called Zenodoras,  
near to a place called Panion.

Anno Mundi 3946.

He also pulled down the  
second Temple y<sup>t</sup> was finish'd  
in the Reign of Dariis, and  
appointed one Thousand Carr  
ages to draw Stone to y<sup>e</sup> place, and  
chose out ten thousand cunning  
and expert Workmen, to hew  
and mould Stone, and one  
thousand he chose out and  
dothed and made them Masters  
and Rulers of the Work; and  
built a New Temple Anno

Mundi

Mundi 3947 on yffoundacion  
 which Solomon had laid,  
 not inferior to the first, and was  
 finished nine years before the  
 Birth of our Saviour, Anno  
 Mundi 3956

After the Birth of our  
 Saviour, Aururiagus being  
 King of England, Claudius  
 the Emperour came over with  
 an Armij, and he fearing to be  
 overthrown, made a Leauge <sup>th</sup> n  
 him, and gave him his Daugh  
 ter in Marriage, and that he  
 should hold his Kingdom off  
 Romans, and so the Emperour  
 returned in the year forty  
 three

three, after the Birth of Christ. Masons came into England and built a good Monastery, near unto Glassonbury, with many Castles and Towers.

This sumptuous Art of Geometry, it being profest by Emperours, Kings, Popes, Cardinals, and Princes innumerable, who have all of them left us the permant Monuments of it in their several places, of their Dominions, nor will this I presume be denied, when well considered, that renowned Example, the Trajan Column.

it being one of the most superbe  
Remainders of the Roman  
Magnificence to be now seen  
standing and which has more  
immortalized the Emperour  
Trajan, then all y<sup>e</sup> Pens of  
Historians; it was erected to  
him by the Senate, and people  
of Rome, in memory of those  
great services he had rendered  
the Countrey, and to the end the  
Memory of it might remain to  
all succeeding Ages, and continue  
so long as the Empire it self.

Anno Domini 300.  
In S<sup>t</sup>. Albans time,  
the King of England, that  
was

was a Pagan, did wall y<sup>e</sup> Town  
about y<sup>t</sup> was called Verulum,  
and S<sup>t</sup> Alban was a worthy  
Knight, and Steward of the  
Kings Household, and had y<sup>t</sup>  
Government of the Realm, and  
also of making y<sup>e</sup> Town Walls;  
and loved Masons well,  
and cherished them much, &  
he made their pay right good,  
Standing as the Realm did,  
for he gave them two Shillings  
a week and three pence to their  
Gear, for before that time thro'  
all the Land, a Mason  
had but a penny a day, and

his

his meat, untill S<sup>t</sup>. Alban  
amended it.

And he gave them a Char-  
ter of the King and Council for  
to hold a general Council & gave  
it the name of an Assembly  
and was thereat himself &  
helped to make Masons &  
gave them Charges as you  
shall hear afterwards. —

It happened presently after  
the Martyrdom of S<sup>t</sup>. Alban  
(who is truely termed Englands  
proto. Martyr) that a certain  
King invaded the Land &  
destroyed most of y<sup>e</sup> Natives  
by Fire and Sword, That the  
Science

Science of Masonry was  
much decayed until the Reign  
of Ethelbert (anno Dom 616)  
King of Kent Gregory the  
first surnamed Magnus  
sent into the Isle of Britain  
a Monk with other learned  
men to preach y<sup>e</sup> Christian faith  
for this Nation as yet had not  
fully received it, this said Ethel  
bert built a Church in Canter  
bury and dedicated it to S<sup>t</sup> Peter  
and S<sup>t</sup> Paul, and as is supposed  
to have built or restored the  
Church of S<sup>t</sup> Pauls in London  
he also built the Church of  
S<sup>t</sup> Andrews in Rochester.

Sibert

*Sibert King of y<sup>e</sup> East  
Saxons, by perswasion of Ethel-  
bert King of Kent, having re-  
ceived y<sup>e</sup> Christian faith, built  
the Monastery at Westminster,  
Anno Domini 630 to y<sup>e</sup> Hon.  
of God and S<sup>t</sup> Peter.* —

*Sigebert King of y<sup>e</sup> East  
Angles began to erect the Univer-  
sity of Cambridge Anno Dom  
915* —

*Athelstane began his  
Reign, he was a man beloved  
of all men, he had great devoti-  
on towards y<sup>e</sup> Churches, as appear-  
ed in y<sup>e</sup> building, adorning &  
endowing of Monasteries, he  
built*

built one at Wilton in the Diocese of Salisbury, and another at Mitchelney in Somersetshire, besides these there were but few famous Monasteries, in this Realm, but if he adorned the same either with some new peice of Building, Jewels, Books, or portions of Land: he greatly enriched y<sup>e</sup> Churches of York

Edwin Brother to King Athelstane loved Masons much more than his Brother did, & was a great practitioner of Geometry, & he drew him much to commune  
and

and talk n with Masons to learn  
of them the Craft, & afterwards  
for the Love he had to Masons  
and to the Craft, he was made  
a Mason and he got of the  
King his Brother a Charter  
and Commission to hold every  
Year an Assembly where they  
would within the Realm, and  
to correct within themselves  
faults & trespasses that were  
done within the Craft, & he held  
an Assembly himself at York  
and there he made Masons,  
& gave them Charges & taught  
them the manners & command-  
ed that Rule to be kept for ever

after

after, and gave them the Charter  
and Commission to keep and  
made an Ordinance that it  
should be renewed from King to  
King; And when the Assembly  
was gathered together he made  
a Cry that all old Masons &  
young that had any Writing or  
understanding of the Charges  
and manners that were made  
before in this Land or any other  
that they should bring and  
shew them. And when it was  
proved, there was found some  
in french, some in Greek and  
some in English, and some in  
other Languages and they  
were

were all to one Intent & purpose  
and he made a Book thercof;  
how y<sup>e</sup> Craft was founded and  
he himself order'd & command-  
ed, that it should be read and  
told when any Mason should  
be made, and for to give him his  
Charges, and from y<sup>e</sup> day until  
this time manners of Masons  
have been kept in that form, as  
well as men might govern it.

Furthermore at di-  
verse Assemblies, certain Char-  
ges have been made & ordained  
by the best Advice of Masters  
and Fellows.

Every man y<sup>i</sup> is a Ma-  
son, take right good heed to these  
charges, and if any man find him  
self guilty in any of those Char-  
ges, y<sup>i</sup> he ought to pray to God for  
his Grace to amend, and especially  
you that are to be charged, take  
heed that you may keep these  
charges right well, for it is a great  
peril for a man to foreswear  
himself upon a Book

The first charge is that  
you shall be true Men to God, and  
the Holy Church, and that you  
use no Error or heresy by your  
understanding or discretion, but  
be you wise discreet men, or wise

men

men in each thing

Also that you shall be  
Leigemen to y<sup>e</sup> King, without  
Treason or any other falsehood,  
and that you know no Treason  
or Treachery, but you amend  
privily, if you may, or else warn  
the King or his Council thereof

Also you shall be true  
to one another, that is to say to  
every Mason of y<sup>e</sup> Craft of  
Masonry, that be Masons  
allowed, you shall do unto them  
as you would they should do  
unto you

Also that you shall keep  
all y<sup>e</sup> Councill<sup>s</sup> of your Fellows  
truely

truely, be it in Lodge or in Chamber,  
and all other Councils y<sup>t</sup> ought  
to be kept by way of Brotherhood

Also that no Mason  
shall be a Thief, or Thief's fellow,  
or conceal any such unjust action,  
sofar as he may will or know.

Also you shall be true each  
unto other, and to the Lord or  
Master y<sup>t</sup> you serve, and truely  
to see unto his profit and his  
Advantage.

Also you shall call Ma-  
sons your Fellows or Brothers  
and no other foul name

Also you shall not take

Brother

Brother or Fellows Wife in  
Villiany, nor desire ungodly his  
Daughter, nor his Servant nor  
put him to no disworship —

Also that you pay truely  
for your Meat and Drink where  
you go to board —

And also that you shall  
do no Villiany, whereby the Craft  
may be slandered —

These be the true Charges  
in general, that belong to every  
true Mason to keep, both  
Masters and Fellows —

Rehearse I will  
other Charges, in Singular for

Masters

*Masters and Fellows* —

*First that no Master or Fellow shall take upon him any Lords Work, nor any other mans Work unless he know himself able and sufficient of Skill&ability to perform the same, so that the Craft have no slander, nor dis worship thereby but that the Lord may be well and truely served* —

*Also that no Master take no Work, but that he take it reasonable, so that y<sup>e</sup> Lord may be well served w<sup>th</sup> his own good, and y<sup>e</sup> Master to live honestly and to pay his Fellows.* —

*Also*

Also that no Master nor  
Fellow, shall not supplant any  
other of their work, y<sup>e</sup> is to say  
if he have taken a work in hand,  
or else stand Master of y<sup>e</sup> Lords  
Work, he shall not put him out,  
except he be Incapable to  
finish the Same

Also that no Master or  
Fellow, take no Apprentice but for  
the Terme of seven years, and y<sup>e</sup>  
the Apprentice be able of Birth,  
y<sup>e</sup> is to say, free born, and whole  
of Limbs as a man ought to be

Also that no Master or  
Fellow, take no Allowan<sup>ce</sup> from  
any to be made Masons, with  
out

out the Assent and Council of his  
Fellows, and yf he take him for  
no less terme than five, or Seven  
years, and that he that is to be  
made a Mason be able in all  
manner of Degrees, yf is to say,  
free born, come of good Kindred,  
true, and no Bondman, and also,  
that he have his right Limbs  
as a man ought to have —

Also that no Mason  
take any Aprentice, unless he  
have sufficient Occupation to  
sett him on, or to set three of his  
Fellows, or two of them at the  
least on Work —

Also

Also that no Master nor Fellow, shall take no mans work to Task, that was desireous to go a Journey.

Also that every Master shall pay to his Fellow, but as they deserve, so that he be not deceived by false Workmen—

Also that no Mason slander another behind his Back, to make him lose his good name, or his worldly goods.—

Also that no Fellow <sup>n<sup>th</sup> in the Lodge, or without, misanswer another ungodly or reproachfully, without a reasonable Cause—</sup>

Also that every Mason  
shall reverence his Elder, and  
put him to Worship —

Also that no Mason  
shall be a common Player at  
Hazard, or at Dice, or at any  
other unlawfull plays, whereby  
the Craft may be slandered —

Also that no Mason  
shall use no Lethery, nor be a  
Pander, or Bawd, whereby the  
Craft may be slandered —

Also that no Fellow go  
into the Town in the night  
time, except he have a Fellow  
w<sup>th</sup> him that may bear him W<sup>th</sup> me

witness, that he was in honest Company.

Also that every Master and Fellow, shall come to the Assembly if he be within fifty miles about, if he have any warning, and if he has trespassed against the Craft, then to abide the award of y<sup>e</sup> Masters and Fellows.

Also that every Master and Fellow, that have trespass<sup>o</sup> against the Craft, shall stand to the award of the Masters and Fellows, to make them accorded if they can, and if they may not accord them, then to go to the

the Common Law —

Also that no Master or Fellow, make, mould, Square, nor rule, to no Leyer, nor set no Leyer within the Lodge nor without, to hew nor mould Stones —

Also that every Mason receive and cherish strange Fellows when they come over the Countries, and set them to Work, if they will as the manner is; that is to say, if they have mould Stones in their place, or else he shall refresh him with money unto the next Lodge —

Also that every Mason

shall truly serve the Lord for his pay, and every Master truly to make an end of his Work, be it Task or Journey if he have his demand, and all that he ought to have

These Charges that  
we have now rehearsed  
unto you, and all others  
that belong to Masons  
you shall keep, so help  
you God, and your  
Habitation



J. Allen

C. *Freemasons*

A

# S P E E C H

Deliver'd to the

Worshipful and Ancient SOCIETY

OF

Free and Accepted M A S O N S.

A T

A Grand Lodge, held at Merchant's-  
Hall, in the City of York, on St. John's  
Day, December 27. 1726.

The Right Worshipful

CHARLES BATHURST, Esq;  
Grand-Master.

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The Second Edition.

---

By the Junior Grand-Warden.

---

*Olim meminisse Juvabit.*

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L O N D O N :

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TO

# *Daniel Draper, Esq;*

*Dear Brother,*



H A T this Discourse sees the Light, is chiefly owing to your Candid Reception of it at the Rehearsal. I can nowhere therefore pitch upon a Patron more interested (I may say) in its Protection. A superior Command has since wrung it from me; and, as I hope you will bear me Witness, with Reluctancy enough. I am sorry to say, that I am afraid the Lodge has trusted too much to your Judgment, though that exceeds mine as far as an *Extempore* Harangue can a studied Speech. Since I mean it entirely for the Good of my Brethren, I am no ways in Pain what the rest of the World shall think of it; because we all know none but

## DEDICATION.

\* *Mason* can thoroughly understand it. It is hard we have but a Negative to all the Invectives daily bestowed upon us; and yet as *Mens sibi conscientia recti*, Silence is the best Way of answering those angry Sophisters, who because they cannot unloose the Knot, would gladly cut it asunder.

And now I, as the Lodge's proper Officer, am order'd in this publick Manner to return you their unfeign'd Thanks for the great Honour you have twice done them; and I should very much wrong their Trust to neglect it. I should now also go on, according to the constant Practice of Epistles Dedicatory, to say some very fine Things without Sense or Meaning: But as Flattery is no ways inherent to *Masonry*, as a Brother, pardon me if I only say this, That we know a Genius, which, were it plac'd in a proper Station for its Exertion deservedly its Due, might not only be a Credit to the Fraternity in particular, but an Honour to our whole Country.

“ *And stand the Foremost in the Rank  
“ of Fame.*”

*I am, (SIR,) T*

*Ever Cordially Yours.*



A



... to the joy of the  
... others. Now to the  
... adjoining of 100. A

# S P E E C H

Deliver'd to the

Worshipful and Ancient SOCIETY

O F

Free and Accepted M A S O N S.

*Right Worshipful Grand Master, and Brethren,*

**Y**OU, Sir, and all of you know, that I have had the Honour to bear the Office of one of the Grand-Wardens to this Society for this last Year; and by that Office, I am not only particularly obliged to take Care, that, during my Administra-

A 3. tio

tion, neither the Revenues, nor the *Arcana* of the Lodge, be either embezzled or exposed to vulgar Eyes ; but I do think it also my Duty, before I resign my Place, at least, Sir, since I have your Commands for it, to remind you of some Things relating to Human Society in general, as well as to this our most antient **LODGE** in particular.

How unequal a Task I have taken upon myself, will, I am afraid, but too evidently appear by the Sequel. A young Brother pretending to dictate on two such Sublime Subjects to older and wiser Heads than his own, can admit of no Excuse but that I have just now mention'd. I would not in this be thought to derogate from the Dignity of my Office, which, as the Learned *Verstegan* observes, is a Title of Trust and Power, *Warden* and *Guardian* being synonymous Terms; yet as you are no Strangers to publick Assemblies, and cannot but observe the Awe they often strike on such as are oblig'd to exert any Talent before them, this *First Essay*, however wrote or deliver'd, I hope will neither discredit my Person or my Office. It has been said, by one that knew it well, that one would think there was some Kind of Fascination in the Eyes of a large Circle of People, darting all together on one Person,

son, which has made many a brave Fellow, who has put his Enemy to Flight in the Field, tremble in the delivering of a Speech before a Body of his Friends at home. What ever will be the Event of this, I hope the good Design I do it with, shall, by the Candor of my Brethren, be admitted for an Excuse, and in some Measure compensate for the Loss of Time, which, I doubt not, might be much better employ'd on this important Occasion,

HUMAN Society, Gentlemen, taken in general Terms, is one of the greatest Blessings of Life. For this End Speech and Language was given us, which does so sublimely distinguish us above the rest of the Works of the Creation. The different Empires, Kingdoms, and Commonwealths, in the Universe, are only so many greater or lesser Communities or Societies of Mankind collected together ; and, for the most part, have invented the Laws and Language they now speak, and are govern'd by. Society has Harmony in the very Sound of the Word ; but much more in the Application of it : For 'tis to it we owe all Arts and Sciences whatsoever. To this End, all Schools, Seminaries, and Colleges, were erected by our wise Progenitors ; not to mention those numberless

lets noble Edifices set a-part for congregated Societies in Divine Worship. How useful this of our own has been in these remarkable Particulars, I shall have sufficient Reason to speak of in the Sequel.

*Et adde tot Egregias Urbes, operumque laborem,  
Tot congesta manu Præruptis oppida Saxis.*

Virg.

But when we come to view Society, and its Usefulness in a nearer Perspective, we shall find it magnify upon us prodigiously, and requires a Pencil more delicate than mine to draw it in Perfection ; I shall confine myself therefore to a few slight Touches, which, even from my Hand, may perhaps give some Idea of the Beauty of the Whole.

'Tis a Maxim indisputably true, That we ought to read Men, as well as Books. What an unsociable Animal is a learned Pedant, who has shut himself up all his Life with *Palto* and *Aristotle* ? For, 'till the Dust and Cobwebs of his Study are brush'd off of him by Conversation, he is utterly unfit for Human Society.

A Good Genius can only be cultivated this Way, but lies like a rich Diamond whose

whose Beauty is indiscernable 'till polished.

Good Manners, the chief Characteristick of a fine Gentleman, is only attainable this Way : For we learn by seeing how odious a Brute is to shun Brutality.

Good Sense, which indeed is a Genius, yet can no way be so readily improv'd, as by frequent observing in good Company Nonsense and Ribaldry exploded.

In fine, neither our Health nor Wealth would suffer by it, but be both of them increased and amended, did not the pernicious Custom of Drinking too deep, which we of our Nation too much indulge, invert the Order and OEconomy of all Society. There is no Conversation to be kept up in the World without good Nature, or something which must bear its Appearance, and supply its Place : For this Reason Mankind have been forc'd to invent an artificial Kind of Humanity, which, as a great Author has defin'd, is called *Good Breeding*. But when both these have their Foundations sapp'd by an Inundation of Liquor, Ruin and Desolation will undermine and lay waste that Glorious Seat of *Reason*, which the Divine Architect has, above all others, honoured the human Constitution with.

THE most ingenious Author that ever lived, has made a pretty Observation on the different Humours that Drink produces in an *English* Society. He says, they proceed from the different Mixtures of Foreign Blood that circulates in us. *We sit down, indeed, says he, all Friends, Acquaintance, and Neighbours;* but after two Bottles, you see a Dane start up, and swears the Kingdom is his own; a Saxon drinks up the whole Quart, and swears he will dispute that with him; a Norman tells them both, he will assert his Liberty; and a Welshman cries, *They are all Foreigners and Intruders of Yesterday, and beats them all out of the Room.* Such Accidents, adds our Author, frequently happen amongst Neighbours, Children, and Cousin-Germans. I wish I could not say, that I have frequently observed it in our own most amicable Brotherhood of *Free Masons.*

BUT so many better Heads and Pens have been employ'd on this Subject, that it would be too presuming in me to take up more of your Time about it. I shall proceed, therefore, as I proposed, to speak of this *Our Most Ancient and Most Honourable Society* in particular.

AND here, my Brethren, so vast and spacious a Foundation is marked out for one of the noblest Superstructures that Wit can invent,

invent, and Rhetorick adorn ; that, were the Design drawn and executed by a masterly Genius, with all the necessary Oratorical Decorations proper for so sublime a Subject, we might safely say with the POET,

— *Quod nec Jovis Ira, nec Ignis,  
Nec poterit Ferrum, nec Edax abolere Vetus.*

But as I am verily persuaded, that you neither expect to hear a *Cicero*, a *Demosthenes*, or even — a *Henry* in me ; so I may hope your Candour and Humanity will pardon my Temerity, where the Loftiness of the Text must inevitable shew the Insufficiency of the Preacher.

THE Learned Author of the *Antiquity of Masonry*, annexed to which are our Constitutions, has taken so much true Pains to draw it out from the Rubbish which the ignorant Ages of the World had buried it in, as justly merits the highest Gratitude from his Brethren.

THAT diligent Antiquary has traced out to us those many stupendous Works of the Antients, which were certainly, and, without doubt, infinitely superior to the Moderns : I shall not, therefore, follow his Steps ; but since there ought to be something said of

antient

antient Architecture, to illustrate the real Antiquity of Masonry in general, I shall beg Leave to subjoin what an elegant Modern Author, the ever-celebrated Mr. Addison, has wrote on this Subject.

“ We find, says he, in Architecture, the  
 “ Antients much superior to the Moderns :  
 “ For, not to mention the Tower of *Babel*,  
 “ which an old Author says, there were the  
 “ Foundations to be seen in his Time, which  
 “ looked like a spacious Mountain, what  
 “ could be more noble than the Walls of  
 “ *Babylon*, its hanging Gardens, and its  
 “ Temple to *Jupiter Belus*, that rose a Mile  
 “ high by eight several Stories, each Story  
 “ a Furlong in Height, and on the Top of  
 “ which was the *Babylonian Observatory*? I  
 “ might here likewise take notice of the  
 “ huge Rock that was cut into the Figure  
 “ of *Semisamis*, with the smaller Rocks that  
 “ lay by it in the Shape of tributary Kings;  
 “ the prodigious Bason, which took in the  
 “ whole *Euphrates*, until such time as  
 “ a new Canal was formed for its Re-  
 “ ception, with the several Trenches through  
 “ which that River was convey'd. I know,  
 “ adds our Author, there are Persons, who look  
 “ upon some of these Wonders of Art to be  
 “ fabulous ; but I cannot find any Grounds  
 “ for

" for such a Suspicion, unless it be that we  
 " have no such Works amongst us at pre-  
 " sent. There were, indeed, many greater  
 " Advantages for Building in those Times,  
 " and in that Part of the World, than have  
 " been met with ever since. The Earth  
 " was extremely fruitful, Men liv'd gene-  
 " rally on Pasturage, which requires a much  
 " smaller Number of Hands than Agricul-  
 " ture. There were few Trades to employ  
 " the busy Part of Mankind, and fewer  
 " Arts and Sciences to give Work to Men  
 " of speculative Tempers ; and what is more  
 " than all the rest, the Prince was absolute ;  
 " so that when he went to War, he put him-  
 " self at the Head of a whole People ; as  
 " we find *Semiramis* leading her three Mil-  
 " lions to the Field, and yet overpow'rd  
 " by the Number of her Enemies. It is  
 " no Wonder then, when she was at Peace,  
 " and turn'd her Thoughts on Building, that  
 " she could accomplish so great Works with  
 " such a prodigious Multitude of Labourers.  
 " Besides that, in her Climate there was  
 " small Interruption of Frost and Winters,  
 " which make the Northern Workmen lie  
 " half the Year idle. I might mention, a-  
 " mongst the Benefits of the Climate, what  
 " Historians say of the Earth, that it sweateth

“ out a Bitumen or natural Kind of Mortar,  
 “ which is doubtless the same with that men-  
 “ tioned in Holy Writ, as contributing to  
 “ the Structure of *Babel*. *Slime they us'd instead*  
 “ *of Mortar.*

“ *I N Ægypt* we still see their Pyramids,  
 “ which answer to the Description that have  
 “ been made of them ; and I question not,  
 “ but a Stranger might find out some Re-  
 “ mains of the Labyrinth that covered a  
 “ whole Province, and had an hundred  
 “ Temples disposed among its several Quar-  
 “ ters and Divisions.

“ *T H E* Wall of *China* is one of these  
 “ Eastern Pieces of Magnificence, which  
 “ makes a Figure even in the Map of the  
 “ World ; although an Account of it would  
 “ have been thought fabulous, were not the  
 “ Wall itself extant.

“ We are obliged to Devotion for the no-  
 “ blest Buildings that have adorned the  
 “ several Countries of the World. It is this  
 “ which has set Men at Work on Temples,  
 “ and publick Places of Worship, not only that  
 “ they might by the Magnificence of the  
 “ Building invite the Deity to reside there,  
 “ but that such stupenduous Works might  
 “ at the same Time open the Mind to vast  
 “ Con-

“Conceptions, and fit it to converse with  
“the Devinity of the Place.”

Thus far our Author: And I am persuaded you have not thought me tedious in giving you so much of the Works of that Great Man instead of my own. From what he has said, the great Antiquity of the Art of Building or Masonry may be easily deduc'd; for without running up to *Seth's Pillars* or the Tower of *Babel* for Proofs, the Temple of *Belus* alone, or the Walls of *Babylon*, of both which the Learned Dr. *Predeaux* has given ample Accounts, which were built Four Thousand Years ago, and above One Thousand before the building of *Solomon's Temple*, are sufficient Testimonies, or at least give great Reason to conjecture, that three Parts in four of the whole Earth might then be divided into **E-P-F-C & M-M.**

Now, it is morally impossible but Geometry, that noble and useful Science, must have begun and gone Hand-in-hand with Masonry; for without it, those stupendous and enormous Structures could never have been erected. And tho' we have not the Names of any great Proficients so early as *Babylon*, yet we have a *Pythagoras*; an *Euclid*, an *Archimedes*, flourishing in very remote Ages, whose Works have ever since been,

and are at present the Basis on which the Learned have built, at different Times, so many noble Superstructures.

BUT I must not trespass too much on your Patience, and shall therefore, tho' unwillingly, pass over the Building of *Solomon's Temple*, a Building where God himself was the Architect, and which to all Masons is so very particular, that 'tis almost unpardonable to neglect it.

BUT that with the Repairs of it by *Zosiba*, rebuilding by *Zarubbabel* and *Herod*, to the final Destruction by *Titus Vespasian*; together with the History of the *Grecian* and *Roman* Orders and Architects, the *Gothick* Intrusion over all, and its late Resurrection and present growing Greatness, may be Subjects sufficient for several Discourses; which, since I have ventur'd to break the Ice, I hope some abler Hand will carry on.

I shall now, by way of Conclusion, beg Leave to subjoin some Observations, and apply them more particularly to our ancient Lodge, and to our present Meeting at this Solemnity. And here I know you'll excuse me from unveiling our Mysteries, tho' I am speaking to my Brethren, when you see the Reason I dare not plain in my Hand.

S I N C E,

SINCE, as has been said, Human Society has always been so useful, it cannot be wondered at, that this of ours should have so very ancient an Original. I have already shewn you that Masonry is the oldest Science the World has produced ; the first the earliest Ages, employ'd their whole Study and Industry upon ; and for this Reason the fundamental Rules of this Art, have been handed down from Age to Age, and very justly thought fit to be made a Mystery on. A Mystery, however, that has something in it apparent to the whole World, and which alone is sufficient to answer all the Objections that Malice or Ignorance can throw, or has urged against us ; of which, to mention no more, our three Grand Principles of Brotherly Love, Relief, and Truth to one another, are very shining Instances. A Foundation laid in Virtue by the strictest Geometrical Rules, is a Point of such Moment, that each Line describes its Strength and Stability, and a Mason must have a very superficial, and far from a solid Judgment, that can doubt of its Duration to the End of all Things.

THE Pen, the Pencil, and the Trowel, have always been thought by the greatest Monarchs the World has produc'd, the properest Instruments to convey their Names and Actions to the latest Posterity. The two former are certainly capable of flattering either their Vices or their Persons ; but the honest *Trowel*, as the best and most durable Register, must be allowed to bid the fairest for eternizing of them, and has in their erecting Cities, Castles, Palaces, Amphitheatres, &c. brought down for many Ages, and does not only convince us at present of their distinct Genius, Riches, Religion, Politicks, and Power, but their very Names have been stampt, and are still current among us ; for Instance, *Constantinople*, *Cesarea* and *Alexandria*.

WHAT Wonder after this, that so many Kings, Princes, and Noblemen, have at all Times honoured this Society with their peculiar Patronage and Protection, have taken it as an Honour to have been initiated into the mysterious Part of it, and thought it no Degradation for a Mason to say he was Brother and Fellow to a King ?

EUROPE came much later to the Knowledge of this Art, than the Eastern Parts of the World ; and this Island, as far as I can find,

find, the latest of all: For tho' by our Records we learn it was brought into *France* and *Germany* by \* one <sup>\* Ninus.</sup> who was actually at the building of *Solomon's Temple*, yet it was long after that, when † *St. Alban*, the Proto-Martyr of *England*, along with Christianity introduced Masonry. To the *Romans*, indeed, our Ancestors owe the Origin of useful Learning amongst them, which made a very good Exchange for the Loss of their Freedom; for *Cesar* in his Commentary tells us, that the *Britains* had no walled Towns, nor Houses, but only fortified their Dwellings with Woods and Marshes: But when after that, our first *Saxon* Kings, having thrown off the barbarous Ignorance of *Paganism*, were by the Light of the Gospel more civiliz'd, and shewn the Usefulness of Arts and Sciences, this of ours answering the necessary End of Self-Preservation, as well as Grandeur and Devotion, must be allowed to be first sought after; and tho' *Old Verulam*, since \* call'd <sup>\* Cambden.</sup> *St. Albans*, may justly claim Precedency as the first-built Town in *Britain*, yet you know we can boast that the first Grand Lodge ever held in *England*, was held

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† This from an old Record preserv'd in our Lodge.

held in this City ; where \* *Edwin*, the first Christian King of the *Northumbers*, about the Six Hundredth Year after *Christ*, and who laid the Foundation of our † *Cathedral*, sat as *Grand Master*. This is sufficient to make us dispute the Superiority with the Lodges at *London* : But as nought of that Kind ought to be amongst so amicable a Fraternity, we are content they enjoy the Title of *Grand Master* of *England* ; but the *Totius Angliae* we claim as our undoubted Right.

AND here I have a fair Opportunity to enlarge upon those Encomiums due to Our Present **GRAND MASTER**, whose Regard for his Office, Proficiency in the Science, and His Great Munificence shewn to the Society, can never be forgotten ; *Manat alta mente repositum* : We must all acknowledge Him to be the Foundation-Stone of its Present and Growing Grandeur.

BUT His Command prevents me from proceeding in this.

M R.

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\* *Edwin's Chief Seat of Residence was at Derventio, now call'd Auldby, six Miles from YORK.* Rapin p. 162.

† *A Church of Wood was hastily run up at York for the new Converts, which were very numerous. Shortly after Edwin laid the Foundation of a Church of Free Stone, but finish'd by Oswald, his Successor.* Rapin, p. 246. Bede, L. 2. c. 13.

MR. DEPUTY MASTER has likewise executed his Office throughout the whole Year with great Pains and Industry; and every particular Member of the Lodge owes him all imaginable Gratitude for it.

FOR my Brother *Warden* and myself, I leave our Conduct to your own Judgment: Our Accounts have been examin'd; and we hope we have not any Ways wrong'd the Great Trust you repos'd in us.

A WORD of Advice, or two, and I have done. To You, my Brethren, the Working Masons, I recommend carefully to peruse our Constitutions: There are in them excellent Rules laid down for your Conduct, and I need not insist upon them here.

To You, that are of other Trades and Occupations, and have the Honour to be admitted into this Society, I speak thus: First Mind the Business of your Calling: Let not *Masonry* so far get the Ascendant, as to make you neglect the Support of yourselves and Families. You cannot be so absurd as to think that a Taylor, when admitted a Free Mason, is able to build a Church; and for that Reason your own Vocation ought to be your most important Study. False Brethren, 'tis true, may build Castles in the Air; but a good Mason works upon no such fickle Foundation:

dation: So square your Actions, as to live within Compass: Be obedient to the Officers chosen to govern the Lodge; consider they are of your own appointing, and are trusted with an unlimited Power by you. As well henceforwards, as this Solemn Day, let each salute his Brother with a cheerful Countenance; that as long as our feet shall stand upon this earthly Foundation, we may join Heart and Hand, and, as it were, with one Voice issuing from the same Throat, declare our Principles of Brotherly Love, Relief, and Truth, to one another. After which, and a strict Observance of our Obligations, we can be in no Danger from the Malice of our Enemies without the Lodge, nor *in Perils amongst False Brethren* within.

AND now, Gentlemen, I have reserv'd my last Admonitions for You: My Office, as I said before, must excuse my Boldness, and your Candour forgive my Impertinence. But I cannot help telling you, That a Gentleman without some Knowledge of Arts and Sciences, is like a fine Shell of a House, without suitable Finishing or Furniture: The Education of most of you has been Noble, if an Academical one may be called so; and I doubt not but your Improvements in Literature

terature are equal to it : But if the Study of Geometry and Architecture might likewise be admitted, how pleasant and beneficial they wou'd be, I do not presume to inform you.

— *Ingenuas didicisse fideliter artes,  
Emollit mores, nec sinit esse feros,*

says *Ovid*. And it is likewise said, That a Man who has a Taste for Musick, Painting or Architecture, is like one that has another Sense, when compar'd with such as have no Relish for those Arts. 'Tis true, by Signs, Words, and Tokens, you are put upon a Level with the meanest Brother ; but then you are at Liberty to exceed them, as far as a superior Genius and Education will conduct you. I am creditably inform'd, that in most Lodges in *London*, and several other Parts of this Kingdom, a Lecture on some Point of Geometry or Architecture is given at every Meeting : And why the *Mother Lodge* of them all shou'd so far forget her own Institutions, cannot be accounted for, but from her extreme old Age. However, being now sufficiently awaken'd and reviv'd by the comfortable Appearance of so many worthy Sons, I must tell you, that she expects

pects that every Gentleman, who is called a Free Mason, shou'd not be startled at a Problem in Geometry, a Proposition in *Euclid*, or at least be wanting in the History and just Distinctions of the five Order of Architecture.

To sum all: Since we are so happily met to celebrate this Annual Solemnity, let neither *Dane* nor *Norman*, *Goth* nor *Vandal*, start up to disturb the Harmony of it; that the World may hear and admire, that even at this critical Time all Parties are buried in Masonry; but let us so behave ourselves here and elsewhere, that the distinguishing Charasteristicks of the whole Brotherhood may be to be called good Christians, Loyal Subjects, True Britons, as well as Free Masons.

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# S P E E C H

Deliver'd to the  
Worshipful S O C I E T Y  
O F  
Free and Accepted M A S O N S,  
A T

A Lodge, held at the Carpenters Arms  
in Silver-Street, Golden-Square, the  
31st of December, 1728.

By the Right Worshipful EDW. OAKLEY,  
Architect, M. M. late Provincial, Senior  
Grand Warden in Carmarthen, South  
Wales.

**A**S I have the Honour to assume the  
Chair, as Master of this Lodge,  
I do assure you, I will do my  
Endeavour to discharge my Duty, as far  
as my weak Capacity will conduct me,

C

I

I cannot, indeed, esteem my self in this great Station, parallel to Masters in former Times ; each Master was then chosen according to real Merit, so that the Craft was not only instructed in our inestimable Constitutions, but also in the Liberal Arts and Sciences.

I hope every Brother here is acquainted with the Antiquity, Rise, Progress, and chief Intent, of this most ingenious and sublime Science of Masonry ; the Perfection of its Performers, in very early Ages ; the Estimation, Encouragement, and patronizing the Noble Mystery by the greatest Monarchs ; and of the Fame that has been acquired to Princes, Cities and Nations, by erecting divine and glorious Temples, stately Palaces, triumphal Arches, Bridges, colossal Columns, and beautiful Theatres, &c. conducted by judicious and learned Architects, whose valuable Remains are to be esteemed as very great Blessings bestow'd on us.

I think I ought in Justice to mention some of the great Restorers of Architecture, viz. *Serlio*, *Scamozzi*, *Vignola*, and in particular the most renowned *Palladio*, whose most valuable Compiling, and Distribution

of Proportions, has surprizingly surpass'd all the preceding Masters.

We ought in Gratitude to celebrate the Memory of the immortal *Inigo Jones*, as he was the first that introduc'd the *Agustan Style* in *England*, and establish'd most just and noble Precedents to succeeding Ages of the Majestical Beauties of the Science of Architecture.

The Labours and ingenious Performances of that accomplish'd Architect *Sir Christopher Wren* are so many and excellent, that there needs not any one to speak in their Praise; and particularly his indefatigable Industry and found Judgment in the enlarging the Streets in the City of *London*, (after the dismal Fire in the Year 1666.) and the adorning the same by a magnificent Cathedral, and many beautiful Churches and publick Buildings, to the Glory of this Nation, an Honour to the Monarchs, and his own eternal Fame, and are worthy Examples for the Advancement of the most valuable Science of Masonry.

We are in a Nation that may justly claim, at this Time, a Precedence to all Nations, by encouraging and carrying on the most beautiful Fabricks. Many Nobles and learn'd Men have been very serviceable,

by their ingenious Discoveries and Improvements in all Arts and Sciences, (and especially that Learn'd Body of the Royal Society, who are worthy our Imitation,) and particularly industrious in the Study of Architecture, and have been, and still continue, embellishing the Kingdom, to the Honour and Florishing of Masonry.

I think I have sufficiently explain'd to you, the Utility and Excellency of the Royal Craft ; and I hope you all industriously labour to be thoroughly acquainted with the solemn Ordinances and good Charges that has been made in the former and present Ages, by eminent and most worthy Brothers ; their Instructions has been such, as, if strictly and duly observ'd, would make us the most renown'd Society on Earth ; and I doubt not, but that the Generality of Mankind would, although Strangers to our Secrets, use us with an uncommon and most esteemable Respect.

I must now, in the strictest Manner, charge you to be careful, and diligently to enquire into the Character of such Persons who shall intercede to be admitted of this Honourable Fraternity : I therefore, according to my Duty, forwarn you to admit, or even to recommend to be initiated Masons,

sons, such as are Wine-Bibbers or Drunkards, witty Punsters on sacred Religion or Politicks, Tale-Bearers, Bablers, or Lyars, litigious, quarrelsome, irreligious, or profane Persons, lew'd Songsters, Persons illiterate and of mean Capacities ; and especially beware of such who desire Admittance with a selfish View of Gain to themselves ; all which Principles and Practices tend to the Destruction of Morality, a Burden to Civil Government, notoriously scandalous, and entirely repugnant to the Sacred Order and Constitutions of Free and Accepted Masons. " And if any such have already crept in amongst us, through the Negligence or Ignorance of the Watchmen upon the Walls, hard is our Lot indeed. — For most dangerous are a Man's Enemies, when they are of his own House.

" These, my dearest Brethren, are Thieves and Robbers, and never enter'd into the Sheep-Fold by the Door, but climbed up some other Way : These make their Belly their God, and their little sordid Interest their Idol : — These follow the Brethren as the Multitude did our great Lord, Master, and Exemplar, for the Loaves and Fishes ; and like them would cry *Hosanna to day, and to morrow Crucify, Crucify.* —

“ Let these be ever excluded the Congregation of the Faithful ; let their Names be razed for ever out of the Book ~~W.~~ and be buried in eternal Oblivion.”

Such Persons whom you honour with the most antient and truly valuable Badge and Dignity of a Free and Accepted Mason, their Character and Behaviour ought to be such, as shall not be liable to bring any Reflection on the Craft.

Their Qualifications to be by studying Architecture, working in the Craft, or Building Trades, ingenious Sculptors, Painters, or well skill'd in Arithmetick or Geometry, or otherwise qualified by real Merits, such as may redound to the Encouragement, Promotion, and Honour of sound Masonry.

Those of the Brotherhood, whose Genius is not adapted to Building, I hope will be industrious to improve in, or at least to love and encourage some Part of the seven Liberal Sciences, — “ which in some Sort depend on each other, Musick, Harmony, and Proportion run through all.”

I am likewise in Duty bound to acquaint you, that it is highly necessary for the Improvement of the Members of a Lodge, that such Instruments and Books be provided, as be convenient and useful in the Exercise,

ercise, and for the Advancement of this Divine Science of Masonry, and that proper Lectures be constantly read in such of the Sciences, as shall be thought to be most agreeable to the Society, and to the Honour and Instruction of the Craft. I cannot forbear mentioning those weak and very unworthy Brothers, who have been initiated only out of a vain slight Curiosity of bearing the Name of a Free Mason, and out of Pride and Ambition to claim the Title of Brother to Persons of Distinction, or to know the Nature of instituting, and by what certain Rules they are known to each other, (the most insignificant Parts of the Sacred Mystery;) others, as Victualers, with a View of having great Resort to their Houses; and to succeed the better in their Designs, publish themselves to be of the Society, not only to the Fraternity and worthy Persons, but even to the inferior Rank, inviting all to enlist, (only with the mean Expectation of an Entertainment,) promising them a Recommendation, and even an Admission. It is generally to be observ'd, that of these are the False Brethren, who fail in their Duty and Obedience, by their Ignorance, and being Strangers to the Intent and Constitution of the Sciences: They think  
 they

they are sufficiently qualified, if they can make themselves known to be Masons, and are boon Companions, to sing merry Songs, or create Mirth by some idle loose Diver-  
sion ; and if either of these Brethren fail in their Expectations, either by not receiv-  
ing so much Respect, Estimation, and Fa-  
miliarity from the ingenious, worthy, duly  
qualified, and dignified Part of the Society,  
or from their not finding sufficient Encou-  
rage-  
ment in their Occupations from the  
Brotherhood, as may uphold their irregular  
Livings, or by any private Disagreement  
with any of the Fraternity, then these poor  
ignorant Wretches, to put a Gloss on their  
own Infirmiti-  
es, and who, not having the  
Fear of God before their Eyes, value no sa-  
cred Obligations, turn 'Rebels, and endea-  
vour to defame the Craft, by their vili-  
ous pretended Discoveries, which are only Im-  
positions on the Ignorant, and unjust Repre-  
sentations of the Royal Fraternity, the Glory  
and Mystery of which they are, by divine  
Provid-  
ence and Ordination, incapable of  
ever attaining, and for which Reason it is  
evident, we are out of the Reach and Ma-  
lice of those wicked impious Monsters, " and  
" who all, unless they opportunely repent,  
" will be overtaken by the rigorous Judg-  
" ments

“ ments of God, for their Falshoods and Per-  
 “ juries, as were those perfidious Traitors  
 “ and Liars, *Cain, Judas, and Annanias.*”

I am oblig'd in Duty to recommend to you, the happy Establishment of our present Constitution, under the Direction and Government of a Grand Master, his Deputy and Wardens, who all have been, and still continue industrious in collecting and compiling good Charges and Ordinances, regulating the particular Lodges, and in doing other good and laudable Acts, such as are the only *Recipe* for a Cement to the Fraternity, and sure, experienc'd, and binding Rules for the flourishing of the Craft.

“ I therefore, my dearest Brethren, greet  
 “ you most heartily, and am glad of this  
 “ Opportunity to rejoice with you, inasmuch  
 “ as it hath pleased the Almighty One, E-  
 “ ternal, Unalterable God, to send out his  
 “ Light, and his Truth, and his vivifying  
 “ Spirit, whereby the Brotherhood begins  
 “ to revive again in this our Isle, and Prin-  
 “ ces seek to be of this sacred Society,  
 “ which hath been from the Beginning, and  
 “ always shall be: The Gates of Hell shall  
 “ never prevail against it, but it shall con-  
 “ tinue while the Sun and Moon endures,  
 “ and till the general Consummation of all  
 “ Things

“ Things ; for since God, my dearest Bre-  
“ thren, is for us, who can be against us ?

— “ Ye are living Stones, built up a  
“ spiritual House, who believe and rely on  
“ the chief *Lapis Augularis*, which the re-  
“ fractory and disobedient Builders disaf-  
“ low'd ; you are call'd from Darkness to  
“ Light ; you are a chosen Generation, a  
“ royal Priesthood.”

I shall now close my Discourse, by ear-  
nestly admonishing you to a due and con-  
stant Attendance at your Lodge, and hear-  
tily wishing you a true Light in your Un-  
derstanding ; that you may instruct, love,  
cherish, relieve, and promote the Interest  
of each other ; that you be industrious in  
improving or regulating this most honoura-  
ble Society ; and that you will shew your  
selves worthy Members, by sparing neither  
Cost nor Pains to contribute to the Glory of  
this worthy Assembly : And for a more full  
Account of your Duties, I refer you to a  
thorough Acquaintance with the Constitu-  
tions and Orders.

Finally, Brethren, (I speak now to you in  
holy Brother St. Paul's Words,) “ Farewel :  
“ Be perfect, be of good Comfort, be of  
“ one Mind, live in Peace, and the God  
“ of Love and Peace shall be with you.”

On

On Friday the 27th Day of December, 1728. the Right Honourable the Lord Kingston, Grand Master of the Antient Society of Free and Accepted MASONs, bespake a Play, viz. *The Second Part of King Henry IV.* to be Acted on the Monday following at the Theatre Royal in Drury Lane, for the Entertainment of the Brethren, and order'd a new Prologue to be spoke on that Occasion; as also a Scence to be alter'd, for introducing the 'Prentices Song, as publish'd in the Constitutions, which was done accordingly; and all the FREE-MASONs in the Pit and Boxes join'd in the *Chorus*, to the entire Satisfaction of the whole Audience.

The Prologue was spoken by Mr. William Mills, and the Epilogue by Mrs. Thurmond, a FREE-MASON's Wife, and are as follow :

*Prologue, spoken by Mr. William Mills.*

Y O U ' V E seen me oft in Gold and Ermine drest,  
And wearing short-liv'd Honours on my Breast,  
But now the Honourable Badge I wear,  
Gives an indelible high Character.

And thus by our GRAND MASTER I am sent,  
To tell you what by Masonry is meant.

If all the social Virtues of the Mind,  
If an extensive Love to all Mankind,  
If hospitable Welcom to a Guest,  
And speedy Charity to the Distrest,  
If due Regard to Liberty and Laws,  
Zeal for our King, and our Country's Cause;  
If these are Principles deserving Fame,  
Let MASONs then enjoy the Praise they claim.

Nay, more, tho' War destroys what MASONs build,  
E'er to a Peace inglorious we would yield,  
Our Squares and Trowels into Swords we'll turn,  
And make our Foes,—the Wars they menace—mourn,  
For their Contempt, we'll no vain Boaster spare,  
Unless, by Chance, we meet a MASON there.



# EPilogue.

Spoken by a MASON's Wife.

WITH what malicious Joy, e'er I knew better,  
Have I been wont the MASONs to bespatter?  
How greedily have I believ'd each Lye  
Contriv'd against that fain'd SOCIETY?  
With many more complain'd — 'twas very hard  
Women should from their Secrets be debarr'd;  
When Kings and Statesmen to our Sex reveal  
Important Business which they should conceal:  
That beauteous Ladies, by their Sparks ador'd,  
Ne'er yet could wheedle out the MASON's Word;  
And oft their Favours have bestow'd in vain,  
Nor cou'd one Secret, for another, gain.  
I thought — unable to explain the Matter,  
Each MASON, sure, must be a Woman-Hater.  
With sudden Fear, and dismal Horror struck,  
I heard my Spouse was to subscribe the Book.  
By all our Loves I begg'd he would forbear,  
Upon my Knees I wept, and tore my Hair;  
But when I found him fix'd, how I behav'd!  
I thought him lost, and like a Fury rav'd;  
Believ'd he wou'd, for ever, be undone  
By some strange Operations undergone.  
When he came back, I found a Change, 'tis true,  
But such a Change as did his Youth renew.  
If magick Charms they practis'd, it must be  
In Hælon's Cauldron, that they made him free;  
With rosy Cheeks, and smiling Grace, he came,  
And sparkling Eyes, that spoke a Bridegroom's Flame.  
To marry'd Ladies, 'tis a happy Life,  
Believe me, that of a FREE MASON's Wife.  
Tho' they conceal the Secrets of their Friends,  
In Love and Truth they make us full Amends.

FINIS.



*Free Masonry*

A CURIOUS  
COLLECTION  
ADVENTURENT  
Of the most  
Celebrated SONGS  
In HONOUR of  
M A S O N R Y.

At all the Regular Lodges of the Ancient and Honourable Fraternity of Free and Accepted MASONs in Great Britain and Principality of Wales, &c.

*L O N D O N :*

Printed for B. C R E A K E, at the *Red Bible*  
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*St. Paul's*; and B. COLE Engraver, the  
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*Lane, Holbourn.* M.DCC.XXXI.

ACURIOS  
ADVERTISEMENT.

THE PROPRIETORS of this *Book* of *Antient Constitutions, &c.* being desirous to make this Book as universally *useful* and *entertaining* as possible, do intend to continue the publishing such *valuable Pieces* (as shall come to their Hands, and approved) as tend to the *Honour* and *Advancement* of the *Science of MASONRY*; they therefore address themselves to the *Right Worshipful Masters, Worshipful Wardens, and rest of the Worthy Brethren*, desiring they will communicate any *LECTURE, SPEECH, or SONG*, proper to be inserted in such Undertaking, and the *Favour* will be acknowledg'd by

B. C R E A K E

AND

B. C O L E.





THE  
NEW FAIRIES:  
OR, THE  
Fellow-Craft's SONG.

As Sung at the Lodge in Carmarthen  
South-Wales.

---

Science in gay attractive Fable lies,  
And veil'd, the more invites the Lover's Eyes.  
POPE's *Miscellany*.

---

I.

**C**OME all ye (a) Elves that be,  
Come follow, follow me,  
All ye that Guards have been  
Without, or serve within:  
Come sing for Joy, thro' us 'tis found  
That all this Lodge is sacred Ground.

(a) The five external Senses and Idea's of the Soul.

Guides too, (b) that Fairies are,  
 Come five by five prepare,  
 Come buy fresh Oil with Speed,  
 The dying Lamps to feed;  
 All trimm'd anew in glitt'ring Light,  
 For welcome Garments must be white.

Come (c) Seraphs too, that be  
 Bright Rulers, three by three,  
 Attend on me your Queen,  
 Two Hand-maids led between;  
 And all around the Healths I name  
 Make you the hallow'd Stones proclaim.

While (d) Sylphs and Sylvan Loves  
 Of Mountains and of Groves,  
 With Gnomes and spritely Dames  
 Of Fountains and of Flames,

(b) The *internal Senses*, or *Faculties of the Soul*, viz. Perception, Reflection, Imagination, Attention, and Invention. (c) The three *superior Graces*, or Faculties of the *Mind*, Wisdom, Knowledge, and Skill. (d) The seven *Influences*, both natural and divine, of the *Heart*, or *gradual Successions* and *Acquirements*.

*The joyful Noise with Hands and Feet  
Shall echo, and the Noise repeat. †*

## V.

*All we who sing and love,  
Who live in Springs above,  
Descend, descend do we,  
With Masons to be free;  
Where (e) Springs of Wine revive each Face,  
And Streams of Milk spill all the Place.*

## VI.

*Where (f) Cherubs guard the Door  
With flaming Sword before,  
We thro' the Key-hole creep,  
And there we deeply peep;  
O'er all their Jewels skip and leap,  
Or trip it tip-toe step by step.*

† Here might be drank the following Health, viz.

*All hail the crafty Sisters three!  
The Dame that blows the Fire, and she  
That weaves the fine Embroidery;  
But chief of all, hail Masonry!*

(e) The Liberal Arts and Sciences of Masons.

(f) The two Keys of Scripture and Nature which belong to the *Logos*, or *Word of Rational Judgment*, whereby we distinguish *Truth* from *Falshood*, and *Evidence* from *Darkness*, &c.

## VII.

*Or as upon the Green  
We Fairies turn unseen,  
So here we make (g) a Ring,  
And dance while Masons sing :  
Around their Crowns we whirl apace,  
Nor yet one single Hair misplace.*

## VIII.

*Or when from thence we jump  
All down with (h) Blent Thump,  
None hear our Feet rebound  
Round, round the Table, round,  
Nor see us while we nimbly pass  
Thrice round the Rhim of ev'ry Glass.*

## IX.

*Hence (i) Satyrs, hence, be gone,  
Foul Vesture ye have on ;  
No naked Nymphs here be,  
Each Five and sacred Three,  
With Virgins and with Graces join  
In sacred Songs the Feast divine.*

(g) Alluding to the *Revolutions* of our *Thoughts*, or *Rumination*, and &c. (h) Alluding to the *Secrecies* of our *Thoughts* and *Obedience* of our *Wills*, &c. (i) Such *Idea's* as are *impurely dress'd*, or *too open and familiar*, &c.

*Two (k) Stones of Chrystal clear,  
Our squared Cloth shall bear;  
Five Loaves of Oaken Mast  
Shall be our firm Repast;  
Five Acorn Cups of Pearly Dew  
Shall serve to pledge each Health anew †.*

*If any (l) Crums withal  
Do from their Table fall,  
With greedy Mirth we eat,  
No Honey is so sweet;  
And when they drop it from the Thumb,  
We catch each Supernaculum.*

(k) Alluding to the *Foundations* whereon this *sacred Ode* is laid, &c.

† *N. B.* Here might be drank this *Health*, viz.

*To all true Housewives and their Bearns,  
To every Damsel that has Charms,  
But chiefly those in Masons Arms.*

(l) The *Lessons*, &c. given in this *Lodge*.

## \* XII.

*The (m) Tongues of Nightingals,  
The (n) Eyes of Unctuous Snails,  
The (o) Serpent's Brain, with Blood  
Of (p) Doves, is charming Food ;  
But (q) Brains of Worms, and Marrow o' Mice  
Are foolish, and of filthy Price.*

## \* XIII.

*Whilſt we enchant all Ears  
With (r) Musick of the Spheres,  
No (f) Grass-hopper nor Fly  
Serves for our Minſtreſy ;  
Such Locuſts leave, and all ſuch Lies  
To Belzebub, the (t) Prince of Flies.*

## \* XIV.

*Grace ſaid, while all a-while  
In Songs the Time beguile ;  
Or pleasant Healths, or at  
The Table ſit and chat ;  
Then, (u) Female-like, on Tea's we feaſt,  
As we firſt (w) taught it in the Eaſt.*

(m) The Oratory of Teachers. (n) The Curiosity of Enquirers. (o) The Understanding of the Crafty. (p) The Spirit of the Innocent. (q) The Blind and Covetous. (r) The Harmony of the ſeveral Degrees of Life, Soul, and Mind, &c. (f) No Busy-Bodies nor Ramblers, &c. (t) The Author of Maggots, Chimera's, &c. (u) The Learning of Lectures, and Explanation of Secrets, &c. (w) Alluding to the natural Light of the Chineſe ; Of

## \* XV.

Of (x) Grass the tender (y) Tops  
 Infus'd in (z) Dewy Drops,  
 With (a) Chrystal Bags of Bees  
 Make us delicious Tea's ;  
 So sweet, and fragant of the (b) Flow'r,  
 None taste the Bitter nor the Sow'r.

## XVI.

Mean while, the (c) House new swept,  
 And from Uncleanness kept ;  
 If all Things shine with Grace,  
 And nothing's out of Place,  
 Then do we praise the (d) Houshold Maid,  
 And (e) four-fold surely she's repaid.

(x) or rather the first Restorer of Masonry, who fed on the Tops of wild Herbs and wild Honey, &c.  
 (y) The newer Terms of Art and Science deriv'd from Nature, &c. (z) The older Terms of Scripture, &c.  
 (a) The sweet Collections and Digestions of us the Labourers in Masonry, &c. (b) Beautiful Moral of it, such that either its Religion or Law displeases none.  
 (c) Alluding that the whole Economy being reform'd and purified, ought to be kept in Decency and Order.  
 (d) The Memory, &c. (e) For every Idea points out four several Ways, viz. To Things Celestial and Angelical, Terrestrial and Human, &c.

But

## XVIII.

*But if the House be foul,  
With (f) Hammer, Axe, or Tool;  
If Wardens fall asleep,  
Or Fellows drink too deep,  
If (g) Smoke perchance or (h) Flames arise,  
Or if the Lodge (i) untiled lies,*

## XVIII.

*Then in the (k) Dead of Night,  
With (l) Goblins we affright;  
Or lead some into (m) Pools,  
Or (n) steal away the Tools;  
Or else (o) we pinch both Arms and Thighs,  
Till some one hears, or us espies.*

(f) Low, vulgar, and litigious Notions, &c. (g) Discoveries, &c. (h) Disputations, &c. (i) Unveil'd, &c. (k) The Times of Ignorance, &c. (l) Embuffusions or Superstitions, &c. (m) Libertinisms or Abominations; the Consequences of Mystery and Darkness, &c. (n) Deprive the Mind, &c. of its proper Testimonies, Emblems, &c. (o) Alluding to the Arts whereby Masons awake Mens Minds.

Thus

## XIX.

Thus of true Masonry,  
 Tho' (p) Females we are free,  
 Made free by us all are,  
 Tho' none us see nor hear,  
 When in (q) the Morning Signs are seen  
 Where we (r) the Eve before have been.

## XX.

Yet what we hear and see  
 In Lodges where we be,  
 Not (s) Force nor offer'd Gold  
 Can Masons Truths unfold ;  
 Besides, the Craft we love, not gain,  
 And Secrets why should we profane ?

(p) As external Forms begetting our Idea's, may be metaphorically styled *Males* ; so the *Faculties* interconceiving them, may be as elegantly styled *Females*, &c. (q) The *Age of Reformation*, &c. (r) The *Age of Accomplishments*, &c. (s) Alluding that sublime Truth's are not obtain'd any otherwise than by a right Study, and an Endeavour to find out the *real Sense*, which being always *veil'd*, are holy therefore and sacred, such as are all *general Truths*, &c.

## XXI.

† *We first taught Masons School,  
To walk by Square (t) and (u) Rule,  
On Level (w) just to act,  
And work all (x) upright Fact ;  
To live in (y) Compass by our Due,  
And keep our Hearts for ever (z) true.*

## XXII.

*That when the World's at (a) Rest,  
And snoaring in her Nest ;  
When (b) Sun has long been set,  
And (c) Stars no Rays beget ;  
When (d) Moon her horned Glory hides,  
Their (e) lighted Tapers are our Guides.*

† Here likewise may be drank this Health :

*May therefore Bounty, Faith, and Love  
The Lodges lasting Cement prove ;  
While dark Confusion shame 'em all  
Who dare her Freedom to enthrall.*

(t) The Justice of our Actions, &c. (u) The Rule of Law, &c. (w) With Regard to our Equals, &c. (x) With Regard to our Superiors, &c. (y) Within our proper Stations, &c. (z) To every Master, &c. (a) Return'd to a State of Illiterature and Inactivity, &c. (b) The Light of the Gospel, i.e. of Reason and of Judgment. (c) Both Priests and Philosophers, &c. (d) Scripture, which, according to the Learning of the Times, encreases or diminishes alternately in the Glory of her Writers, &c. (e) The perfect Patterns, &c. of Free Masonry.

CH 0-

## C H O R U S.

## \* XXIII.

*Then Fairies Hand in Hand,  
Thrice at the Word's Command,  
And Seraphs make a Ring,  
While merry Masons sing,  
That as their Lodge, so always they  
Stay'd always, and shall always stay.*

## \* XXIV.

*And rise up ev'ry Elf,  
Come join the sacred Twelve ;  
Sing also whilst they sing  
Their antient glorious King,  
That as is he, so ever we  
Were ever, and shall ever be.*

*N. B. The Verses mark'd with an Asterisk  
may be omitted when 'tis requisite to  
shorten the Song.*

THE



T H E  
**Candidate's S O N G,**  
 F R O M  
*Horace's Blandusia, Lib. iii. Ode 13.*  
 As Sung at the L O D G E in *Carmarthen,*  
*South-Wales.*

## I.

**O** (a) *Blandusia, noble Fountain,*  
*Pure as Glass, and clear as Light!*  
*Flowing from the (b) sacred Mountain,*  
*Thou dost charm both Taste and Sight.*

## II.

*Come brave Boys this Evening (c) crown ye*  
*All her Border round with Flowers,*  
*For to Morrow she shall drown ye*  
*In sweet Wines and pleasant Hours.*

## III.

**A** (d) *young Victim shall To-morrow*  
*Welcome as a Milk-white Kid,*  
*Without Clamour, Sigh, or Sorrow*  
*In thy Chrystal Bason bleed.*

(a) The Science of Masonry. (b) Of Solomon's Temple.  
 (c) Alluding to cloathing of the Lodge. (d) Alluding to  
 the Form of the enter'd Apprentices Creation, &c.

## IV.

## IV.

Mad as first Years (e) horned Cattle,  
Or Lascivious as a Ram:  
Pointed Steel shall cool his Mettle,  
And shall tame Him like a Lamb.

## V.

The (f) Hot Dog-Star's Persecutions,  
Can't thy chilling (g) Shades inflame,  
Nor the (h) Bear's cold Revolutions  
Come to freeze thy constant Stream.

## VI.

(i) Lab'ring Beasts here find when weary,  
Cooling Draughts to cure all Pain;  
Wandering (k) Flocks here meet and merry  
Drink and never thirst again.

## VII.

Now shall I and sacred Horace  
Both alike immortal be  
By thy noble Fountain; for as  
Long as Thou art, so are we.

(e) Alluding to its great and undefiled Solemnity,  
&c. (f) By the Romans, Catholicks, Turks, Barbarians,  
&c. (g) The Patterns of Free Masonry. (h) Nor the  
Overflowings of the Goths, nor Calvinists nor Lutherans,  
&c. (i) Teachers. (k) Societies.

## VIII.

## VIII.

*This the (l) Rock thy (m) Lymph while gi-  
ving,  
Into Voice melodious breaks,  
This, the (n) cov'ring Oak as living,  
And the (o) Stony-Cavern speaks.*

(l) The *Literal Word.* (m) The *Metaphor.* (n) Al-  
luding to the *expressive Forms*, both of the *Jewels* and  
of (o) the *Lodge* itself.



Sung by Brother WILLIAMS.

## I.

**W**HAT tho' they call us Masons Fools,  
We prove by Geometry and Rules,  
We use Arts not taught in any Schools,  
The Charge thus falsely ran:  
Since we do make it plain appear,  
By our Behaviour every where,  
That where you see a Mason, there  
You see a Gentleman.

## II.

## II.

'Tis true we once have charged been  
 With Disobedience to a Queen,  
 Yet After-Monarchs plain have seen,  
 Those Secrets that they sought:  
 We hatch no Plots against the State,  
 Nor against great Men in Power prate;  
 But all that's noble, good and great,  
 Is by us daily taught.

## III.

What Noble Structures do we see  
 By antient Brothers rais'd, which be  
 The World's Surprize, then shall not we  
 Still honour Masonry:  
 Let those that rail against the Art,  
 Live in a Cave in some Desart  
 And herd with Brutes from Men apart,  
 For their Stupidity.

## IV.

But view those Savage Nations, where  
 This Masonry did ne'er appear,  
 What strange unpolish'd Brutes they are,  
 Then think of Masonry.  
 It makes us generous every Way,  
 Each courteous, noble, easy, gay;  
 What other Art the like can say?  
 Then a Health to Masonry.

Mafons

## Masons S O N G.

Sung by Brother OATS.

## I.

**O**N, on, my dear Brethren, pursue your great Lecture,  
And refine on the Rules of old Architecture ;  
High Honour to Masons the Craft daily brings  
To those Brothers of Princes and Fellows of  
Kings.

## II.

We drove the rude Vandols and Goths off the Stage,  
Reviving the Art from Augustus' fam'd Age ;  
And Vespasian destroy'd the vast Temple in vain,  
Since so many now rise under Lovel's mild Reign.

## III.

The five noble Orders compos'd with such Art,  
Will amaze the fix'd Eye, and engage the whole  
Heart ;  
Proportion's sweet Harmony gracing the whole,  
Gives our Work, like the glorious Creation, a Soul.

## IV.

Then Master and Brethren preserve your great  
Name,  
This Lodge so majestick will purchase ye Fame ;  
Rever'd it shall stand, till all Nature expire,  
And its Glories ne'er fade till the World is on fire.  
See,

See, see, behold here what rewards all our Toil!  
 Inspires our Genius, and bids Labour smile.  
 To our noble Grand Master let a Bumper be  
 crown'd;  
 To all Masons a Bumper, so let it go round.

## VI.

Again, my lov'd Brethren, again let it pass;  
 This antient firm Union cements in a Glass:  
 And all the Contention 'mongst Masons shall be,  
 Who better can work, or who better agree.

## SONG in the Generous Free Mason.

Sung by Brother OATS.

**B**'r Masons Art the aspiring Tome  
 In various Columns shall arise;  
 All Climates are their native home,  
 Their Godlike Actions reach the Skies.

Heroes and Kings revere their Name,  
 While Poets sing their lasting Fame.

Great, noble, generous, good, and brave  
 Are Titles they most justly claim;  
 Their Deeds shall live beyond the Grave,  
 Which some unborn shall loud proclaim.

Time shall their glorious Acts inroll,  
 While Love and Friendship charm the Soul.

F I N I S.

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## SECOND COLLECTION.

THE  
**MASTER'S SONG:**  
OR, THE  
HISTORY of MASONRY.

By Dr. ANDERSON.

To be sung with a *Chorus*, when the MASTER shall give Leave, either one Part only, or all together, as he pleases.

## PART I.

I.

A  
D A M, the first of human Kind,  
Created with *Geometry*,  
Imprinted on his Royal Mind,  
Instructed soon his Progeny  
Cain and *Seth*, who then improv'd  
The lib'ral Science in the Art  
Of *Architecture*, which they lov'd,  
And to their Offspring did impart.

## II.

*Cain a City fair and strong  
First built, and call'd it Consecrate,  
From Enoch's Name, his eldest Son,  
Which all his Race did imitate :  
But godly Enoch, of Seth's Loins,  
Two Columns rais'd with mighty Skill :  
And all his Family enjoins  
True Colonading to fulfil.*

## III.

*Our Father Noah next appear'd,  
A Mason too, divinely taught ;  
And by divine Command uprear'd  
The Ark that held a goodly Fraught :  
Twas built by true Geometry,  
A Piece of Architecture fine ;  
Help'd by his Sons, in Number Three,  
Concurring in the grand Design.*

## IV.

*So from the gen'ral Deluge none  
Were sav'd, but Masons and their Wives :  
And all Mankind from them alone  
Descending, Architecture thrives ;  
For they, when multiply'd a main,  
Fit to disperse and fill the Earth,  
In Shinar's large and lovely Plain  
To MASONRY gave second Birth.*

## V.

## V.

For most of Mankind were employ'd,  
 To build the City and the Tow'r;  
 The *General Lodge* was overjoy'd,  
 In such Effects of *Masons Pow'r*;  
 'Till vain Ambition did provoke  
 Their Maker to confound their Plot;  
 Yet tho' with Tongues confus'd they spoke,  
 The learned *Art* they ne'er forgot.

## CHORUS.

*Who can unfold the Royal Art?*  
*Or sing its Secrets in a Song?*  
*They're safely kept in Mason's Heart,*  
*And to the antient Lodge belong.*  
 [ *Stop here to drink the present Grand-  
 Master's Health.* ]

## P A R T II.

## I.

**T**HUS when from *Babel* they disperse  
 In Colonies to distant Climes,  
 All *Masons* true, who could rehearse  
 Their Works to those of After-Times:  
 King *Nimrod* fortify'd his Realm,  
 By Castles, Tow'rs, and Cities faire  
*Mitzra'm*, who rul'd at *Egypt's* Helm,  
 Built *Pyramids* stupendous there.

## [ 4 ]

## II.

Not *Japhet*, and his gallant Breed,  
 Did less in *Masonry* prevail ;  
 Nor *Shem*, and those that did succeed  
 To promis'd Blessings by Entail ;  
 For Father *Abram* brought from *Ur*  
 Geometry, the Science good ;  
 Which he reveal'd, without demur,  
 To all descending from his Blood.

## III.

Nay, *Jacob's* Race at length were taught,  
 To lay aside the Shepherd's Crook,  
 To use *Geometry* were brought,  
 Whilst under *Phar'ob's* cruel Yoke ;  
 Till *Moses*, Master-Mason, rose,  
 And led the *Holy Lodge* from thence,  
 All Masons train'd, to whom he chose,  
 His curious Learning to dispense.

## IV.

*Aboliah* and *Bezaleel*,  
 Inspired Men, the Tent uprear'd ;  
 Where the *Shechinah* chose to dwell,  
 And Geometrick Skill appear'd :  
 And when these valiant Masons fill'd  
*Canaan*, the learn'd *Phenicians* knew  
 The Tribes of *Isra'l* better skill'd  
 In Architecture firm and true.

## V.

## V.

For *Dagon's* House in *Gaza* Town,  
 Artfully propt by *Columns* two ;  
 By *Samson's* mighty Arms pull'd down  
 On Lord's *Philistine*, whom it slew ;  
 Tho' 'twas the finest Fabrick rais'd  
 By *Canaan's* Sons, could not compare  
 With the Creator's *Temple* prais'd,  
 For glorious Strength and Structure fair.

## VI.

But here we stop a while to toast  
 Our Master's Health and Wardens both ;  
 And warn you all to shan the Coast  
 Of *Samson's* Shipwrackt Fame and Troth ;  
 His Secrets once to Wife disclos'd,  
 His Strength was fled, his Courage tam'd,  
 To cruel Foes he was expos'd,  
 And never was a *Mason* nam'd.

## CHORUS.

Who can unfold the Royal Art ?  
 Or sing its Secrets in a Song ?  
 They're safely kept in *Mason's* Heart,  
 And to the antient Lodge belong.

[ Stop here to drink the Health of the  
 Master and Wardens of this par-  
 ticular Lodge.

## P A R T III.

## I.

WE sing of *Masons* antient Fame,  
 When fourscore Thousand *Craftsmen*  
 stood,  
 Under the Masters of great Name,  
 Three Thousand and six Hundred good,  
 Employ'd by *Solomon* the Sire,  
 And *Gen'ral Master Mason* too ;  
 As *Hiram* was in stately *Tyre*,  
 Like *Salem* built by *Masons* true.

## II.

The Royal Art was then divine,  
 The *Craftsmen* counsell'd from above,  
 The Temple did all Works outshine,  
 The wond'ring World did all approve ;  
 Ingenious Men, from every Place,  
 Came to survey the glorious Pile ;  
 And, when return'd, began to trace  
 And imitate its lofty Style.

## III.

At length the *Grecians* came to know  
 Geometry, and learnt the Art,  
 Which great *Pythagoras* did show,  
 And glorious *Euclid* did impart ;

Th'

{ 7 }

Th' amazing *Archimedes* too,  
And many other Scholars good;  
Till antient *Romans* did review  
The *Art* and *Science* understood.

IV.

But when proud *Asia* they had quell'd,  
And *Greece* and *Egypt* overcome,  
In *Architecture* they excell'd,  
And brought the Learning all to *Rome*;  
Where wise *Vitruvius*, Master prime  
Of *Architects*, the *Art* improv'd,  
In Great *Augustus'* peaceful Time,  
When *Arts* and *Artists* were belov'd.

V.

They brought the Knowledge from the *East*;  
And as they made the Nations yield,  
They spread it thro' the *North* and *West*,  
And taught the World the *Art* to build;  
Witness their Citadels and Tow'rs,  
To fortify their Legions fine,  
Their Temples, Palaces, and Bow'rs,  
That spoke the Masons *Grand Design*.

VI.

Thus mighty *Eastern Kings*, and some  
Of *Abram's* Race, and Monarchs good,  
Of *Egypt*, *Syria*, *Greece*, and *Rome*,  
True *Architecture* understood!

No wonder then if *Masons* join,  
 To celebrate those *Mason-Kings*,  
 With solemn Note and flowing Wine,  
 Whilst every *Brother* jointly sings.

## CHORUS.

*Who can unfold the Royal Art ?*  
*Or sing its Secrets in a Song ?*  
*They're safely kept in Mason's Heart,*  
*And to this antient Lodge belong.*

[Stop here to drink the glorious Memory of  
 Emperors, Kings, Princes, Nobles, Gentry,  
 Clergy, and learned Scholars, that ever  
 propagated the Art.

## PART IV.

## I.

**O**H ! glorious Days for *Masons* wise,  
 O'er all the *Roman Empire* when  
 Their Fame, resounding to the Skies,  
 Proclaim'd them good and useful Men ;  
 For many Ages thus employ'd,  
 Until the *Goths*, with warlike Rage,  
 And brutal Ignorance, destroy'd  
 The Toil of many a learned Age.

## II.

## II.

But when the conqu'ring *Goths* were brought  
 T' embrace the Christian Faith, they found  
 The Folly that their Fathers wrought,  
 In loss of *Architecture* found.  
 At length their Zeal for stately Fanes,  
 And wealthy Grandeur, when at Peace,  
 Made them exert their utmost Pains,  
 Their *Gotick* Buildings to upraise.

## III.

Thus many a sumptuous lofty Pile  
 Was rais'd in every Christian Land,  
 Tho' not conform'd to *Roman Style*,  
 Yet which did Reverence command:  
 The King and *Craft* agreeing still,  
 In well-form'd *Lodges* to supply  
 The mournful Want of *Roman Skill*,  
 With their new sort of *Masonry*.

## IV.

For many Ages this prevails,  
 Their Work is *Architecture* deem'd ;  
 In *England*, *Scotland*, *Ireland*, *Wales*,  
 The *Craftsmen* highly are esteem'd,  
 By Kings, as *Masters* of the *Lodge*,  
 By many a wealthy noble Peer,  
 By Lord and Laird, by Priest and Judge,  
 By all the People every where.

## [ 10 ]

## V.

So Masons antient Records tell,  
 King Athelstan, of Saxon Blood,  
 Gave them a Charter free to dwell  
 In lofty Lodge, with Orders good;  
 Drawn from old Writings by his Son,  
 Prince Edwin, General-Master bright,  
 Who met at York the Brethren soon,  
 And to that Lodge did all recite.

## VI.

Thence were their *Laws* and *Charges* fine  
 In ev'ry Reign observ'd with Care,  
 Of Saxon, Danish, Norman Line,  
 Till British Crowns united were :  
 The Monarch first of this whole Isle  
 Was learned James, a *Mason* King,  
 Who first of Kings reviv'd the Style  
 Of great *Augustus* : Therefore sing.

## CHORUS.

Who can unfold the Royal Art ?  
 Or sing its Secrets in a Song ?  
 They're safely kept in Mason's Heart,  
 And to the antient Lodge belong.

[ Stop here to drink to the happy Memory  
 of all the Revivers of the antient  
 Augustan Style. ]

PART

## PART V.

## I.

THUS tho' in *Italy* the Art  
 From *Gothick* Rubbish first was rais'd ;  
 And great *Palladio* did impart  
 A Style by *Masons* justly prais'd ;  
 Yet here his mighty Rival *Jones*,  
 Of *British* Architects the Prime,  
 Did build such glorious Heaps of Stones,  
 As ne'er were match'd since *Cæsar's* Time.

## II.

King *Charles* the First, a *Mason* too,  
 With several Peers and wealthy Men,  
 Employ'd him and his *Craftsmen* true,  
 Till wretched Civil Wars began.  
 But after Peace and Crown restor'd,  
 Tho' *London* was in Ashes laid,  
 By *Masons* Art and good Accord,  
 A finer *London* rear'd its Head.

## III.

King *Charles* the Second, raised then  
 The finest Column upon Earth,  
 Founded *St. Paul's*, that stately Fane,  
 And *Royal Change*, with Joy and Mirth :

But afterwards the *Lodges* fail'd,  
 Till *Great Nassau* the *Tatte* reviv'd,  
 Whose bright Example so prevail'd,  
 That ever since the *Art* has thriv'd.

## IV.

Let other Nations boast at Will,  
 Great Britain now will yield to none,  
 For true *Geometry* and *Skill*,  
 In building *Timber*, *Brick*, and *Stone* ;  
 For *Architecture* of each sort,  
 For curious *Lodges*, where we find  
 The *Noble* and the *Wise* resort,  
 And drink with *Craftsmen* true and kind.

## V.

Then let good *Brethren* all rejoice,  
 And fill their *Glass* with cheerful *Heart* ;  
 Let them express with grateful *Voice*  
 The *Praises* of the wond'rous *Art* :  
 Let ev'ry Brother's *Health* go round,  
 Who proves a *Mason* just and wise ;  
 And let our Master's *Fame* resound,  
 The noble *Weymouth* to the *Skies*.

## CHORUS.

Who can unfold the Royal *Art*?  
 Or sing its *Secrets* in a *Song*?  
 They're safely kept in *Mason's Heart*,  
 And to the antient *Lodge* belong.

THE



THE  
MASTER's SONG.

THUS mighty *Eastern Kings*, and some  
Of *Abram's Race*, and *Monarchs good*,  
Of *Egypt, Syria, Greece, and Rome*,  
True *Architecture* understood :  
No wonder then if *Masons join*,  
To celebrate those *Mason-Kings*,  
With solemn Note and flowing Wine,  
Whilst ev'ry *Brother* jointly sings.

CHORUS.  
Who can unfold the Royal Art ?  
Or sing its Secrets in a Song ?  
They're safely kept in *Mason's Heart*,  
And to the Antient Lodge belong.

---

# THE WARDEN'S SONG:

OR,

Another HISTORY OF MASONRY.

By Dr. ANDERSON.

To be sung at the *Quarterly Communication.*

## I.

WHENEVER we are alone,  
 And ev'ry Stranger gone,  
 In Summer, Autumn, Winter, Spring,  
 Begin to play, begin to sing,  
 The Mighty Genius of the *lofty Lodge*,  
 In ev'ry Age  
 That did engage,  
 And well inspir'd the Prince, the Priest, the  
 Judge,  
 The Noble and the Wise to join  
 In rearing Masons *Grand Design.*

## II.

The *Grand Design* to rear,  
 Was ever Masons Care,  
 From *Adam* down, before the Flood,  
 Whose *Art* old *Noah* understood,

S H T

And

And did impart to *Japhet, Shem, and Ham,*  
 Who taught their Race  
 To build apace

Proud *Babel's Town and Tow'r*, until it came  
 To be admir'd too much, and then  
 Dispersed were the Sons of Men.

## III.

But tho' their Tongues confus'd  
 In distant Climes they us'd,  
 They brought from *Shinar* Orders good,  
 To rear the *Art* they understood:

Therefore sing first the Princes of the Isles ;  
 Next *Belus Great*,  
 Who fixt his Seat  
 In old *Affyria*, building stately *Piles* ;  
 And *Mitzraim's* Pyramids among  
 The other Subjects of our Song.

## IV.

And *Shem*, who did instill  
 The useful wond'rous Skill  
 Into the Minds of Nations great :  
 And *Abram* next, who did relate  
 Th' *Affyrian* Learning to his Sons, that when  
 In *Egypt's Land*,  
 By *Pharaoh's Hand*,  
 Were roughly taught to be most skilful Men ;  
 'Till their Grand-Master *Moses* rose,  
 And them deliver'd from their Foes.

## V.

## V.

But who can sing his Praise,  
 Who did the Tent upraise ?  
 Then sing his Workmen true as Steel,  
*Aboliab* and *Bezaleel* ;  
 Sing *Tyre* and *Sidon*, and *Phenicians* old.  
 But *Samson*'s Blot  
 Is ne'er forgot :  
 He blabb'd his *Secrets* to his Wife, that sold  
 Her Husband, who at last pull'd down  
 The House on all in *Gaza* Town.

## VI.

But *Solomon* the King  
 With solemn Note we sing,  
 Who rear'd at length the *Grand Design*,  
 By Wealth, and Pow'r, and Art divine ;  
 Help'd by the learned *Hiram Tyrian* Prince,  
 By *Craftsmen* good,  
 That understood  
 Wise *Hiram Abif*'s charming Influence :  
 He aided *Jewish* Masters bright,  
 Whose curious Works none can recite.

## VII.

These glorious *Mason Kings*  
 Each thankful Brother sings,  
 Who to its Zenith rais'd the *Art*,  
 And to all Nations did impart

The

The useful Skill: For from the *Temple* fine  
 To ev'ry Land,  
 And foreign Strand, *(Design;*  
 The *Craftsmen* march'd, and taught the *Grand*  
 Of which the Kings, with mighty Peers,  
 And learned Men, were Overseers.

## VIII.

*Diana's Temple* next,  
 In *Lesser Asia* fixt;  
 And *Babylon's* proud Walls, the *Seat*  
 Of *Nebuchadnezzar* the Great;  
 The Tomb of *Mausolus*, the *Carian King*;  
 With many a Pilc  
 Of lofty Stile  
 In *Africa* and *Greater Asia*, sing,  
 In *Greece*, in *Sicily*, and *Rome*,  
 That had those Nations overcome.

## IX.

Then sing *Augustus* too,  
 The Gen'ral Master true,  
 Who by *Vitruvius* did refine  
 And spread the *Masons* *Grand Design*  
 Thro' *North* and *West*; till antient *Britons* chose  
 The *Royal Art*  
 In ev'ry Part,  
 And *Roman* Architecture could disclose;  
 Until the *Saxons* warlike Rage  
 Destroy'd the Skill of many an Age.

## X.

## X.

At length the Gothick Style  
 Prevail'd in Britain's Isle,  
 When Mason's Grand Design reviv'd,  
 And in their well-form'd Lodges thriv'd,  
 Tho' not as formerly in Roman Days :  
 Yet sing the *Fanes*  
 Of Saxons, Danes,  
 Of Scots, Welsh, Irish ; but sing first the Praise  
 Of *Atelstan* and *Edwin* Prince,  
 Our Master of great Influence.

## XI.

And eke the Norman Kings  
 The British Masons sings ;  
 Till Roman Style revived there,  
 And British Crowns united were  
 In learned *James*, a Mason King, who rais'd  
 Fine Heaps of Stones  
 By *Indigo Jones*,  
 That rival'd wise *Palladio*, justly prais'd  
 In Italy and Britain too,  
 For Architecture firm and true.

## XII.

And thence in ev'ry Reign  
 Did Masonry obtain  
 With Kings, the Noble and the Wise,  
 Whose Fame resounding to the Skies,  
 Excites

Excites the present Age in *Lodge* to join,  
 And Aprons wear  
 With Skill and Care,  
 To raise the *Masons* antient *Grand Design*,  
 And to revive th' *Augustan Style*  
 In many an artful glorious Pilc.

## XIII.

From henceforth ever sing  
 The *Craftsman* and the *King*,  
 With Poetry and Musick sweet  
 Resound their Harmony compleat;  
 And with *Geometry* in skilful Hand,  
 Due Homage pay,  
 Without Delay,  
 To *Weymouth's* noble *Lord*, our *Master Grand*;  
 He rules the *Free-born Sons of Art*,  
 By Love and Friendship, Hand and Heart.

## CHORUS.

Who can rehearse the *Praise*,  
 In soft Poetick Lays,  
 Or solid Prose, of *Masons* true,  
 Whose *Art* transcends the common View?  
 Their *Secrets*, ne'er to *Strangers* yet expos'd,  
 Preserv'd shall be  
 By *Masons* Free,  
 And only to the *antient Lodge* disclos'd;  
 Because they're kept in *Masons* Heart  
 By Brethren of the *Royal Art*.

THE



## THE

## Fellow-Crafts SONG.

By CHARLES DELAFAYE, Esq;

To be Sung and Play'd at the GRAND FEAST.

## I.

**H**AIL MASONRY! thou *Craft* divine!  
Glory of Earth, from Heav'n reveal'd;  
Which dost with Jewels precious shine,  
From all but *Masons* Eyes conceal'd.

## CHORUS.

*Thy Praises due who can rehearse  
In nervous Prose, or flowing Verse?*

## II.

As Men from Brutes distinguish'd are,  
A *Mason* other Men excels;  
For what's in Knowledge choice and rare  
But in his Breast securely dwells?

## CHORUS.

*His silent Breast and faithful Heart  
Preserve the Secrets of the Art.*

## III.

## III.

From scorching Heat, and piercing Cold;  
 From Beasts, whose Roar the Forest rends;  
 From the Assaults of Warriors bold  
 The Masons Art Mankind defends.

## CHORUS.

*Be to this Art due Honour paid,*  
*From which Mankind receives such Aid.*

## IV.

Ensigns of State, that feed our Pride,  
 Distinctions troublesome, and vain!  
 By Masons true are laid aside:  
 Arts free-born Sons such Toys disdain.

## CHORUS.

*Ennobled by the Name they bear,*  
*Distinguisht by the Badge they wear.*

## V.

Sweet Fellowship, from Envy free,  
 Friendly Converse of Brotherhood,  
 The Lodge's lasting Cement be!  
 Which has for Ages firmly stood.

## CHORUS.

*A Lodge, thus built, for Ages past*  
*Has lasted, and will ever last.*

## VI.

## VI.

Then in our Songs be Justice dont  
To those who have enrich'd the Art,  
From *Jabel* down to *Burlington*,  
And let each Brother bear a Part.

## C H O R U S.

Let noble Masons Healths go round ;  
Their Praise in lofty Lodge resound.

## VI

People of Sire, this day our Prince  
Divining some trouble, say this !  
The year bring us the first night :  
This poor soul long to be libble.



Since I follow you, that will be  
Lucky Country, if you bring me  
The day's blessing, come be !  
What pass for we may, looey

## C H O R U S

With this, that pass for we may  
This joyful, when will we be !



## THE

## Enter'd 'Prentices SONG.

By the late Mr. MATTHEW BIRKHEAD.

To be sung when all grave Business is over,  
and with the Master's Leave.

## I.

COME let us prepare,  
We Brothers that are  
Assembled on merry Occasion ;  
Let's drink, laugh, and sing ;  
Our Wine has a Spring ;  
Here's a Health to an Accepted Mason.

## II.

The World is in pain  
Our Secrets to gain,  
And still let them wonder and gaze on ;  
They ne'er can divine  
The Word or the Sign  
Of a Free and an Accepted Mason.

## III.

## III.

'Tis *This*, and 'tis *That*,  
 They cannot tell *What*,  
 Why so many *Great Men* of the Nation  
 Should *Aprons* put on,  
 'To make themselves one  
 With a *Free* and an *Accepted Mason*.

## IV.

*Great Kings, Dukes, and Lords*,  
 Have laid by their *Swords*,  
 Our *Myst'ry* to put a good *Grace* on,  
 And ne'er been ashame'd  
 To hear themselves nam'd  
 With a *Free* and an *Accepted Mason*.

## V.

Antiquity's *Pride*  
 We have on our *Side*,  
 And it maketh Men just in their *Station* :  
 There's nought but what's good  
 To be understood  
 By a *Free* and an *Accepted Mason*.

## VI.

Then join *Hand in Hand*,  
 T'each other firm stand,

Let's

Let's be merry, and put a bright Face on;  
 What Mortal can boast  
 So Noble a Tonst,  
 As a Free and an Accepted Mason?

*The following Verse is often sung between the  
 Fifth and Sixth Verses.*

We're true and sincere,  
 And just to the Fair,  
 Who will trust us on ev'ry Occasion;  
 No Mortal can more  
 The *Ladies* adore,  
 Than a Free and an Accepted Mason.



*The Fairies, with the Mason's Chorus.*

## I.

**N**OW the hungry Lions roar,  
And howling Wolves behold the Moon;  
Now the heavy Plowmen snoar  
After daily Labours done.

*Trip it, trip it, trip it softly round;  
Ever sacred be this Ground.*

## II.

Now the Brands of Fire do glow  
Whilst the Screech-Owl screeching loud,  
Puts the Wretch that lies in Woe,  
In remembrance of a Shroud.

*Trip it, &c.*

## III.

Now it is the Time of Night  
That the Graves are gaping wide;  
Every one lets forth his Spright  
In the Church-Way Paths to glide.

*Trip it, &c.*

## IV.

And we Fairies that do run  
By the triple Hecat's Team,  
From the Presence of the Sun,  
Following Darkness like a Dream.

*Trip it, &c.*

## V.

## V.

Tho' we frolick, let no Mouse,  
Or boading Bird, or Bird of Prey,  
Disturb the Quiet of this House ;  
But downy Sleep bring on the Day.

*Trip it, &c.*

## VI.

Weaving Spiders come not here ;  
Spotted Snakes do no Offence ;  
Beatles black approach not near ;  
Worm and Snail be far from hence.

*Trip it, &c.*

## VII.

By the dead and drowsy Fire,  
Every Elf and Fairy Spright  
Hop as little Bird from Briar,  
Nimbly, nimbly, and as light.

*Trip it, &c.*

## VIII.

Now join all your warbling Notes  
In Chorus of sweet Harmony ;  
Strain aloud your Fairy Throats,  
Sing and dance it trippingly.

*Trip it, &c.*

## CHORUS.

Hand in Hand with Fairy Grace,  
We will sing and bless this Place.

*The Masons Chorus.*

Whilst *Masons* guarded stand  
 With flaming *Sword* in *Hand*,  
 Under the *Door* we creep,  
 And round the *Lodge* we peep;  
 For when they tip it o'er their *Thumb*,  
 They drink their *Supernaculum*.

But as for *MASONRY*,  
 Altho' we are not free,  
 In every *Lodge* we have been,  
 And all their *Signs* we have seen;  
 Yet such *Respect* to the *Craft* we bear,  
 Their *Secrets* we will ne'er declare.

## SONG.

## I.

LET *MASONRY* be now my *Theme*,  
 Throughout the *Globe* to spread its *Fame*.  
 And eternize each worthy *Brother's Name*;  
 Your *Praise* shall to the *Skies* resound,  
 In *lasting Happiness* abound,  
 And with sweet *Union* all your *Deeds*, your  
*Deeds* be crown'd.

CHO-

## CHORUS.

*Sing then my Muse to Masons Glory!  
Your Names are so rever'd in Story,  
That all th' admiring World do now adore ye.*

## II.

Let Harmony Divine inspire  
Your Souls with Love and gen'rous Fire,  
To copy well wise *Solomon* your Sire:  
Knowledge sublime shall fill each Heart  
The Rules of *Geometry* t'impart,  
Whilst Wisdom, Strength, and Beauty crown  
the glorious *Art.* Sing, &c.

## III.

Let noble *Crawfurd's* Health go round,  
In swelling Cups, all Care be drown'd,  
And Hearts united 'mongst the *Craft* be found:  
May everlasting Scenes of Joy  
His peaceful Hours of Bliss employ,  
Which Time's all-conqu'ring Hand shall ne'er  
shall ne'er destroy. Sing, &c.

## IV.

My Brethren, thus all Cares resign,  
Your Hearts let glow with Thoughts Divine,  
And Veneration thew to *Solomon's* Shrine.

Our annual Tribute thus we'll pay,  
 That late Posterity shall say,  
 We've crown'd with Joy this glorious, happy,  
 happy Day. Sing, &c.

THE END

## SONG.

*Composed by a Member of the One Tun Lodge  
 in Noble-Street.*

## I.

**A**S I at Wheeler's Lodge one Night  
 Kept Bacchus company;  
 For Bacchus is a Mason bright,  
 And of all Lodges free--free--free.

## II.

Said I, great Bacchus is adry,  
 Pray give the God some Wine;  
 Jove in a Fury did reply,  
 October's as divine--divine--divine.

## III.

It makes us Masons more compleat,  
 Adds to our Fancy Wings,  
 Makes us as happy and as great  
 As mighty Lords and Kings--Kings--Kings.

SONG

SONG VI.

## I.

TO all who MASONRY despise  
 This Counsel I bestow,  
 Don't ridicule, if you are wise,  
 A Secret you don't know;  
 Yourselves you banter and not it;  
 You shew your Spleen and not your Wit.  
*With a fa la, &c.*

## II.

If Union and Sincerity  
 Have a Pretence to please,  
 We Brothers of the MASONRY  
 Lay justly claim to these.  
 To State Disputes we ne'er give Birth,  
 Our Motto Friendship is and Mirth.

*With a fal, &c.*

## III.

Inspiring Virtue by our Rules,  
 And in ourselves secure,  
 We have Compassion for those Fools  
 Who think our Acts impure;  
 From Ignorance we know proceeds  
 Such mean Opinion of our Deeds.

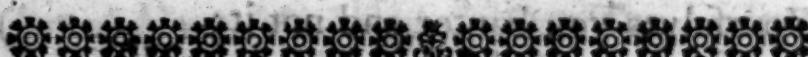
*With a fal, &c.*

## C 4

## IV.

## IV.

Then let us laugh, since we've impos'd  
 On those who make a Pother,  
 And cry, the *Secret* is disclos'd  
 By some false-hearted Brother.  
 The mighty *Secret* gain'd, they boast,  
 From *Post-Boy*, or from *Flying-Post*.  
 With a *sal, &c.*



## SONG.

## I.

**G**UARDIAN Genius of our Art Divine  
 Unto thy faithful Sons appear;  
 Cease now o'er Ruins of the *East* to pine,  
 And smile in blooming *Beauties* here.

## II.

*Egypt, Syria, and proud Babylon*  
 No more thy blissful Preience claim;  
 In *Britain* fix thy ever-during Throne,  
 Where Myriads do confess thy Name.

## III.

The *Sciences* from *Eastern Regions* brought,  
 Which after shone in *Greece* and *Rome*,  
 Are here in hundred stately *Lodges* taught,  
 To which remotest *Brethren* come.

## IV.

## IV.

Behold what Strength our rising Domes up-  
rears

Till mixing with the azure Skies!  
Behold what Beauty through the whole ap-  
pears,  
So wisely built they must surprize.

## V.

Nor are we only to these Arts confin'd,

For we the Paths of Virtue trace;  
By us Man's rugged Nature is refin'd;  
And polish'd into Love and Peace.

## SONG.

## I.

**A** Mason's Daughter fair and young,  
The Pride of all the Virgin Throng,  
Thus to her Lover said:  
Tho' Damon I your Flame approve,  
Your Actions praise, your Person love,  
Yet still I'll live a Maid.

## II.

None shall untie my Virgin Zone,  
But one to whom the Secret's known  
Of fam'd *Free-Masonry*.

In which the Great and Good combine  
To raise, with generous Design,  
Man to Felicity.

## III.

The *Lodge* excludes the Fop and Fool,  
The plodding Knave and Party Tool  
That Liberty would sell:  
The Noble, Faithful, and the Brave  
No Golden Charms can e'er deceive,  
In Slavery to dwell.

## IV.

This said, he bow'd, and went away,  
Apply'd, was made without Delay,  
Return'd to her again.  
The fair one granted his Request,  
Conubial Joys their Days have blest;  
And may they e'er remain.

[ 35 ]

150 mid baid II's W

250 ait auoved 15150 ait on HIT

### SONG.

WE have no idle Prating, II's W  
Of either Whig or Tory; A  
But each agrees A  
To live at Ease, A  
And sing or tell a Story.

### CHORUS.

Fill to him, A  
To the Brim; A  
Let it round the Table roll, A  
The Divine, IV  
Tells ye, Wine  
Cheers the Body and the Soul.

### II.

We will be Men of Pleasure, W  
Despising Pride or Party, W  
Whilst Knaves and Fools.

Prescribe us Rules, mid of W

We are sincere and hearty. Bill, &c.

### III.

If any are so foolish E  
To whine for Courtiers Favour, E

SONG

Well

[ 36 ]

We'll bind him o'er  
To drink no more,  
Till he has a better Savour.

*Fill, &c.*

IV.

If an accepted Mason  
Should talk of High or Low-Church,  
We'll set him down,  
A shallow Crown,  
And understanding no Church.

*Fill, &c.*

V.

The World is all in Darkness,  
About us they conjecture ;  
But little think  
A Song and Drink  
Succeeds the Masons Lecture.

*Fill, &c.*

VI.

Then, Landlord, bring a Hogshead,  
And in the Corner place it,  
Till it rebound  
With hollow Sound,  
Each Mason here will face it.

CHORUS.

*Fill to him, to the Brim ;*  
*Let it round the Table roll.*

*The Divine*  
*Tells ye, Wine*  
*Cheers the Body and the Soul.*

SONG

## SONG.

**L**E T malicious People censure;  
**L**They're not worth a Mason's Answer.  
 While we drink and sing,  
 With no Conscience sting,  
 Let their evil Genius plague 'em,  
 And for Mollies Devil take 'em,  
 We'll be free and merry,  
 Drinking Port and Sherry,  
 Till the Stars at Midnight shine,  
 And our Eyes with them combine.  
 The dark Night to banish;  
 Thus we will replenish  
 Nature, whilst the Glasses  
 With the Bottles passes:  
 Brother Mason free,  
 Here's to thee, to thee;  
 And let it, let it run the Table round,  
 While Envy does the Masons Foes confound.



SONG



SONG.

**S**ING to the Honour of those,  
Who Baseness and Error oppose;  
Who from Sages and Magi of old  
Have got *Secrets* which none can unfold;  
Whilst thro' Life's swift Career  
With Mirth and good Cheer  
We're Revelling  
And Levelling  
The Monarch, till he  
Says our Joys far transcend  
What on Thrones do attend,  
And thinks it a Glory like us to be Free.

II.

The wisest of Kings pav'd the Way,  
And his Precepts we keep to this Day;  
The most glorious of Temples gave Name  
To *Free Masons*, who still keep their Fame.  
Tho' no Prince did arise  
So great and so wise,  
Yet in falling  
Our Calling

SONG

Still

Still bore high Applause.  
And tho' Darkness o'er-run  
The Face of the Sun,  
We Diamond like blaz'd to illumine the Gauſe.

## VI.

## S O N G.

GRANT me kind Heav'n what I request,  
In Masonry let me be bleſt,  
Direct me to that happy Place  
Where Friendship smiles in ev'ry Face,  
Where Freedom and sweet Innocence  
Enlarge the Mind and cheer the Sense.

## II.

Where ſceptred Reason from her Throne,  
Surveys the Lodge and makes us one,  
And Harmony's delightful Sway  
For ever sheds Ambroſial Day,  
Where we bleſt Eden's Pleaſures taste,  
Whilſt balmy Joys are our Repaſt.

## III.

No prying Eye can view us there,  
Or Fool or Knave diſturb our Cheer.

Our

Our well-form'd Laws set Mankind free,  
And give Release to Misery.  
The Poor, oppress'd with Woe and Grief,  
Gain from our bounteous Hands Relief.

## IV.

Our Lodge the social Virtues grace,  
And Wisdom's Rules we fondly trace :  
Whole Nature open to our View  
Points out the Paths we should pursue :  
Let us subsist in lasting Peace,  
And may our Happiness increase !

## SONG.

## I.

**G**lorious Craft, which fires the Mind  
With sweet Harmony and Love,  
Surely thou wer'st first design'd  
A Foretaste of the Joys above.

## II.

Pleasures always on thee wait ;  
Thou reformest Adam's Race ;  
Strength and Beauty in thee meet ;  
Wisdom's radiant in thy Face.

## III.

[ 41 ]

III.

Arts and Virtues now combine ;  
Friendship raises cheerful Mirth ;  
All united to refine  
Man from grosser Part of Earth.

IV.

Stately Temples now arise  
And on lofty Columns stand :  
Mighty Domes attempt the Skies  
To adorn this happy Land.



SONG



S. O. N. G. E. F. A. M.

## I.

A Health to our Sisters let's drink;  
 For why should not they  
 Be remember'd I pray,  
 When of us they so often do think,  
 When of us they so often do think.

## II.

'Tis they give the chiefeſt Delight :  
 Tho' Wine cheers the Mind,  
 And Maſonry's kind,  
 These keep us in Transport all Night,  
 These keep us, &c.



S. O. N. G.

An



## An E P I L O G U E

By Mr. RAULINS.

*Spoken by Mrs. Horton at the Theatre-Royal  
in Drury-Lane.*

WHERE are these *Hydras*? Let me  
vent my Spleen;  
Are these *Free Masons*? Bless me, these are  
Men!  
And young, and brisk too; I expected Monk-  
sters;  
Brutes more prodigious than *Italian Songsters*.  
Lord! how Report will iye; How vain's this  
pothers;  
These look like Sparks who only love each  
other. [Ironically.]

Let easy Faiths on such gross Tales rely;  
'Tis false by Rules of Physiognomy;  
I'll ne'er believe it, poz, unless I try.  
In proper Time and Place there's little doubt,  
But one might find their wondrous Secrets out:  
I shrewdly guess egad, for all their Shyness,  
They'd rende<sup>r</sup> *Signs*, and *Tokens* too, of Kind-  
ness.

If

If any Truth in what I here observe is,  
They'll quit ten Brothers for one Sister's Service.

But hold, wild Fancy, whither art thou  
stray'd?

Where Man's concern'd, alas! how frail is  
Maid?

I came to storm, to scold, to rail, to rate;  
And, see, the Accuser's turn'd the Advocate!  
Say, to what Merits might not I pretend,  
Who tho' no Sister, do yet prove your Friend.  
Wou'd Beauty thus but in your Case appear,  
T'were something, Sirs, to be accepted—there.

[ *Shewing the Boxes.* ]

Ladies be gracious to the mystick Arts  
And kindly take the generous *Masons* Parts;  
Let no loquacious Fop your Joys partake,  
He sues for Telling, not for Kissing's Sake;  
Firm to their Trust the faithful *Craft* conceal,  
They cry no Roast-meat, fare they ne'er so well;  
No tell-tale Snee'r shall raise the conscious  
Blush,

The Loyal Brother's *Word* is always—*Hush.*

What tho' they quote old Solomon's Decree,  
And vainly boast that through the World  
they're free,  
With ease you'll humble the presumptuous  
Braves,  
And kind Regard makes all these free Men  
Slavcs.

815. Poem as the following I call the Blind Mystery



101. Poem as the following I call the Blind Mystery

*EPILOGUE for the FREE MASONS,  
spoken by Mrs. Younger at the Theatre  
in Lincoln's-Inn-Fields, April 27, 1732.*

**W**ELL Ladies! of the Art of Masonry,  
Altho' I neither am, nor can be free,  
Some of their Signs, perhaps, I may have seen,  
And well I know what 'tis they, sometimes,  
mean;

And therefore I their Advocate appear,  
To tell you—what you'll all be glad to hear.

What monstrous, horrid Lies do some Folks  
tell us?

Why Masons, Ladies!—are quite clever Fellows;

They're Lovers of our Sex, as I can witness;  
Nor e'er act contrary to *Moral Fitness*.  
If any of ye doubt it, try the Masons;  
They'll not deceive your largest—Expecta-  
tions:

They're able Workmen, and compleatly  
skill'd in

The deepest—Arts and Mysteries of building;  
They'll

They'll build up Families, and, as most fit is,  
 Not only will erect—but people Cities :  
 They'll fill, as well as fabricate, your Houses,  
 And found a lasting Race of strong built  
 Spouses.

What's more — you'll find, whenever you  
 befriend 'em,

They've *Faith* and *Secrecy* to recommend 'em.  
 If such their Parts, such, Ladies, is their  
~~SEVI~~ *Merit*,

So great their Skill and Strength, their  
~~YMOIS~~ *Life* and *Spirit*,

What Female Heart can be so very hard,  
 As to refuse them their deserv'd Reward ?

Once on a Time, I've heard old Stories say,  
 Two Mason Gods to *Troy* Town took their  
 Way ;

Arriv'd, and hir'd to work, to work they fell ;  
 Hard was their Task, but executed well :

With more than Human Art, those Heav'n-  
 ly Powers —

Rais'd such prodigious Walls, such swinging  
 Tow'rs,

As still defy'd all *Greece*'s open Force,  
 Nor fell, but to let in their *Wooden Horse* :

Gratis they did it, whatsoe'er was done,  
 Refus'd their Pay by King *Laomedon* —

They talk of *Mason Kings*, but surely he  
 was none.

Well

Well was the Craft reveng'd for this Disgrace,  
In Dryden's *Virgil* I can shew the Place,  
That tells us how this God-built Town was  
fir'd,

And in the Masons Quarrel *Troy* expir'd.

Ladies! This Story is well worth your  
Learning —

O hidcous! a'n't you all afraid of Burning?  
Let it this Truth, in each fair Breast inspire,  
That ev'ry Workman's worthy of his Hire:  
And sure such Virtue in the present Age is,  
None will defraud the *Brethren* of their Wages.

Then treat the Craft, ye Fair! with kind  
Regard,  
And give 'em, in your Smiles, their *best* Re-  
ward;  
Give 'em — to boast, where'er their Art ex-  
tends,

That They and Beauty, from this Hour, are  
Friends.

F I N I S.



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